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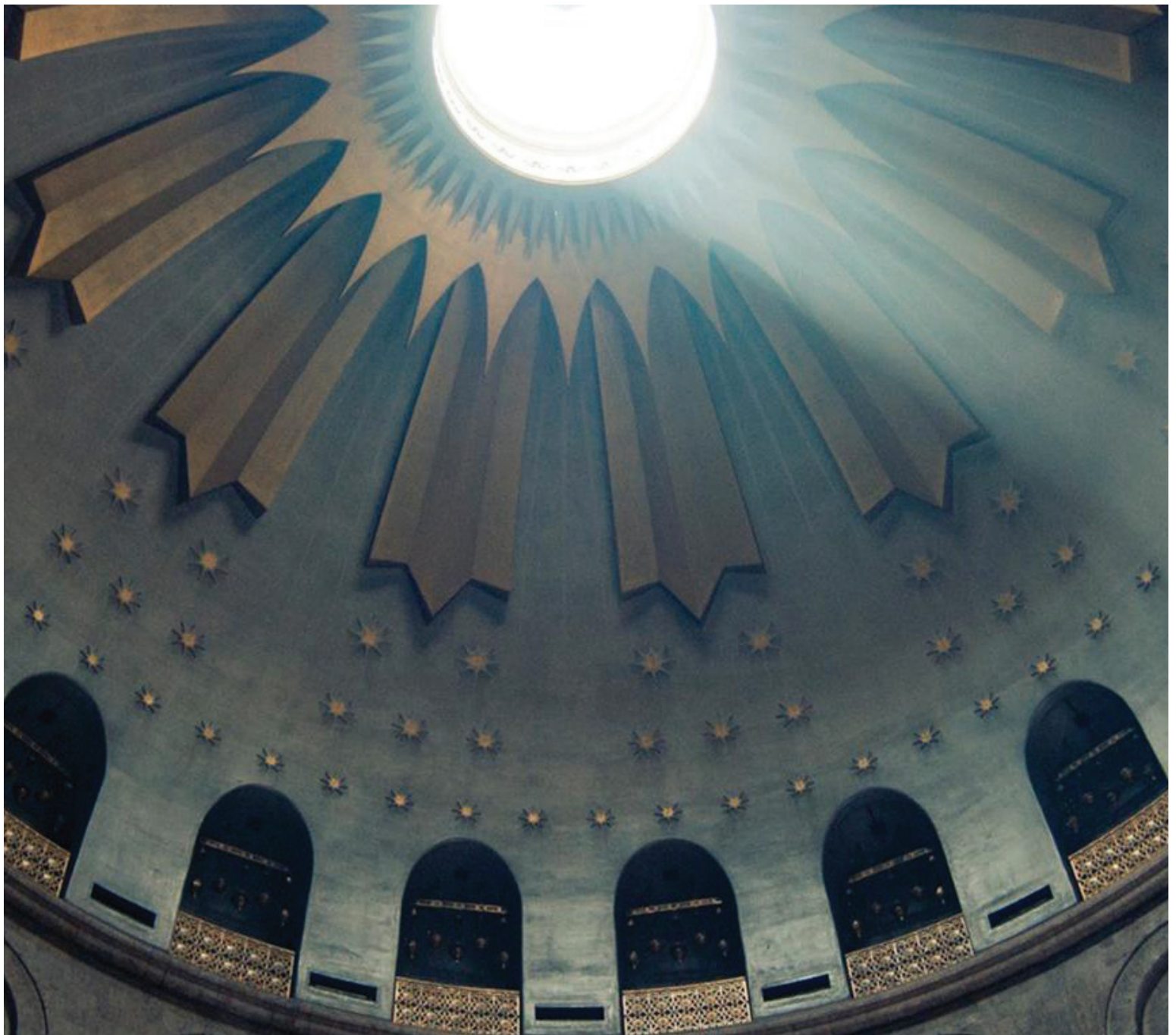
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# GRADUATE THEOLOGICAL STUDIES

JOURNAL & NEWSLETTER SPRING 2019







# GRADUATE THEOLOGICAL STUDIES JOURNAL & NEWSLETTER SPRING 2019

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# The Expansiveness of Graduate Theological Studies

**A**s I received the manuscript submissions for this issue of the Graduate Theological Studies Journal, a feeling of awe began to well up in me. I realized how exceptionally well this issue would demonstrate LMU's commitment articulated in its Mission Statement: "we invite men and women diverse in talents, interests, and cultural backgrounds to enrich our educational community and advance our mission." Not only do our authors—LMU students, alumni, and professors—hail from varied places and diverse experiences, the topics addressed in their articles reflect the expansiveness of Theological Studies as it is done in our Graduate Programs. Certain that each of these articles will provide much to savor and relish, I am absolutely delighted to present this Spring's edition of Graduate Theological Studies.

Many are acquainted with the Examen of St. Ignatius of Loyola and regularly incorporate it into their prayer repertoire. Less familiar is the spiritual practice of a seventeenth century Carmelite monk, Br. Lawrence of the Resurrection. In his article, "A Spirituality of Daily Living," Peter Bennett introduces readers to Br. Lawrence's Practice of the Presence of God. In his thoughtful and compelling way, Bennett brings the Practice of the Presence into dialogue with the Examen of St. Ignatius, and offers to us a spiritual method that is very "doable" in the midst of our often overloaded and overwhelming daily lives. Bennett demonstrates that regular spiritual practice need not be a luxury limited only to those with time to spare, but is accessible to all of us in every walk of life.

A special treat in this issue also exemplifies one of the hallmarks of Theology: its interdisciplinary nature. In "Disfigured Devotion: War, Treason, and the Via Dolorosa of a Medieval Gentrywoman's Psalter," LMU English Professor Stephen Shepherd carefully crafts his masterful analysis of a unique medieval psalter. While clearly of interest to anyone who admires the beauty and intricacy of medieval illuminated manuscripts, Shepherd's article will find affinity with all who are acquainted with the mystery of suffering. In highlighting the poignancy of the personal relationship that existed between this manuscript and its patroness, Shepherd shows us that the Vernon Psalter was much more than a prayer book: it was a companion along the way of suffering and loss.

Subsequent to Jesus' original walk along the Via Dolorosa, the New Testament gives us glimpses into the ways that Jesus' disciples tried to make sense of their own experiences of suffering and loss. In light of their encounters of the risen Christ, the authors of the New Testament sought to

understand and articulate their experience of Jesus by appealing to the Sacred Scriptures with which they were familiar. In "Masoretic, Septuagint and New Testament Interpretation of Psalm 110," Martin J. Murphy leads us through an exegesis centered on the three divine oracles present in Psalm 110, the Scripture most often cited in the New Testament. Drawing from ancient textual witnesses and New Testament interpretations of Psalm 110, Murphy throws light on ways that early Christians interpreted the person and nature of Jesus and understood what it meant to be his disciple.

One of the more recognized agricultural parables of Jesus—the Parable of the Sower—often is seen as an analogy for the labor of ministry. While many hear in the parable the charge to plant the seeds of the "word of God," Emmarie Soto challenges us to hear more. In "More than Planting Seeds: the Role of the Faith Formator," Soto deepens our understanding of the rich metaphors in this parable. She calls ministers to see their vocation as continuing beyond the stage of introducing people to the message of Jesus. Soto's experience and insight are placed at the disposal of all who are involved in faith formation at every level, including religion teachers in Catholic schools, with ears willing to hear.

The practice of Theology today is enriched by the progress made through collaborative interreligious research and dialogue. What sometimes goes unnoticed is the impact this progress has on spirituality. In "The Brahma Vihāras: A Practical Deconstruction of Agape," Charles Hamilton invites us to pause, notice, and lovingly attend to the fruitful ways in which one's spiritual practice is enhanced by interreligious perspectives. Through Hamilton's own research and personal experience, we are given practical ways to follow Jesus' commandment to Love—God, self, and neighbor—in the concrete realities, relationships, and encounters of our daily lives (even on the ski slopes!).

Love and gratitude go hand in hand. Sometimes, the experience of gratitude can be overshadowed by life circumstances such as stress, loss, fear, finding oneself in a new and unfamiliar environment, and so forth. As an international student, Sr. Ho Thi Nguyen is personally familiar with the challenges that accompany students who find themselves navigating new challenges in unfamiliar territory. In "Gratitude: A Spiritual Attitude of a Student Life," she shares her personal memoir of the ways in which gratitude has supported her through the ebb and flow of life as an international student. In a beautiful accompaniment to the article, her original artwork shows the word "gratitude" as written in Vietnamese language: "Tri Ân."

Encountering God's Presence in every "present moment" throughout the course of one's life journey is the subject of the article by Sr. Huyen Truong, "A Personal Response to the Book: The Enduring Heart: Spirituality for the Long Haul." Sr. Huyen offers to us the wisdom borne of her prayerful reflection on Wilkie Au's text, and her personal integration of Au's insights into her own experience of living and suffering. Her sense of union with Christ through service to others, even in the midst of life's vicissitudes, is communicated with the empathic tone of one who humbly continues to walk on her own journey as a Christian.

The Greek term often used in the New Testament to denote the service rendered to others by disciples is diakonia. Drawing on Kathleen Cahalan's text, *Introducing the Practice of Ministry*, Sr. Xuan Thanh Pham writes about the service of ministry from the perspective of a religious sister. While those who are members of religious orders and serve within the context of their own congregation's charisms and commitments will find special benefit, all Christians called by the Gospel to serve will find encouragement in Sr. Xuan's article. She observes the great variety of people from all walks of life engaged in active ministry in her parish, and brings to bear the wisdom that emerges from her own experience and reflection.

Completing this issue is a pair of articles presented by our own Theology Faculty. Citing one of the many recent eruptions of bigotry and hatred in the United States, Tracy Tiemeier authors a compelling argument for both comparative theology and theology of religions as complementary modes of theological inquiry apropos for the times. Leading us into "deep engagement with religious others" while continuing to rethink fundamental religious questions, theologians can contribute in meaningful ways to creating an environment that can no longer sustain hatred and bigotry.

While doing research in London, Daniel Smith-Christopher happened upon a piece of late nineteenth century satire aimed at Churches who support only the rich and powerful—and twist the words of the Bible to justify their abuse of the poor. Smith-Christopher's contribution is a reprint of this article, which presents the extremes of eisegesis at its worst, albeit in a satirical fashion. Though well over a century old, the essay recalls to us the consistent message of the Bible: to be ever mindful of the plight of the poor, whose cry is heard by the Lord who draws near to their suffering. ■

*Jennifer Scott, editor*



# A Spirituality of Daily Living

By Peter Bennett

One of the things that continues to attract me to Christian faith is the assurance in the New Testament that Christian life is accompanied by joy and peace. "Rejoice in the Lord always. I shall say it again: rejoice!" (Phil. 4: 4). These words of Paul accompany an exhortation to kindness, prayer, petition, thanksgiving, and abdication of anxiety. Most alluring to me is Paul's promise at the end of the pericope: "Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus" (Phil. 4:7). But how does one attain this joy and peace? Earlier in my spiritual journey, I took Paul's command to "rejoice" together with Jesus' repeated imperative, "Do not worry,"<sup>1</sup> and strove towards Christian joy and peace with ambition. Yet, despite my efforts, they did not come. With much grace and guidance, however, my perception of Christian joy and peace was reframed, and ultimately transformed. I began to understand them as *fruits* of the Christian life rather than as *commands* to follow. Indeed, this is the view suggested by the New Testament.<sup>2</sup> In particular, Paul's letter to the Galatians lists both joy and peace among the fruits of the Spirit available to those who "belong to Christ," "live in the Spirit," and "follow the Spirit" (Gal 5: 22-26).

While living in the Spirit and following the Spirit require practice (and usually guidance) in discernment, the beginning of discernment is coming to know the Christ to whom we belong.<sup>3</sup> Many find the Examen of St. Ignatius Loyola to be a helpful

method for encountering Christ present and active in their lives. Based on the conviction that daily life is the theatre where the grace of God plays out, the Examen is a prayerful review of one's experiences, encounters, and affectivity aimed at an increased awareness of God's ever-present grace. Practiced occasionally by some, and two or three times daily by others, the Examen is made in a short period of time set aside specifically for this exercise. As a review, the Examen raises awareness of God's presence and activity in hindsight. However, many seek (and find) through this practice a growing ability to become aware of God's presence in *all* things and at *all* times, not only in hindsight at the time taken for the Examen. Jesuit William Barry affirms that "one of the hallmarks of Ignatian spirituality is the belief that God can be found in all things. Ignatius believed that we encounter God at every moment of our existence."<sup>4</sup> As a companion to the Examen in supporting one's efforts to find God in all things, I suggest the practice of the Presence of God. Crafted from his own experience of God in the midst of his daily living, Discalced Carmelite Brother Lawrence of the Resurrection recommends the practice of the Presence, which is nothing more than a "moment by moment . . . silent and intimate conversation" with God.<sup>5</sup> As a practice that seeks the grace of a continual awareness of God *all* the time, Brother Lawrence's method cooperates with the Examen, a practice which sets aside *specific* time to observe and relish God's presence in recent past experience. A quick review of the elements of the Examen will lay the foundation for articulating its fruitful friendship with the practice of the Presence.

There are many versions of

the method for making the Examen.<sup>6</sup> Most are arranged in four or five steps and contain these elements: 1) Give thanks to God for graces and blessings received; 2) pray for the grace to see one's daily experiences with the light and understanding of the Holy Spirit; 3) review the duration since the previous time taken for the Examen to observe how God has been present in all aspects of life, and how one has responded to God's presence and call; 4) ask God's forgiveness for any sins observed while simultaneously receiving God's forgiveness, acceptance, and love; 5) look forward with hope and the intention that guided by God's grace, one will set aside those things in life that distract from God's presence and call, and one will foster those things in life that support "living in the Spirit" and "following the Spirit" (Gal. 5:24-25). Taking only five to fifteen minutes, the Examen is a practical tool that helps those with active lifestyles to find God in the midst of daily living. As awareness of God's presence grows, so does one's ability to live in the Spirit, follow the Spirit, and experience the fruits of the Spirit, including Christian joy and peace.

Brother Lawrence's practice of the Presence brings the Examen into one's experiences and encounters as they happen, in the moments of daily life itself. Its utter simplicity makes it attractive and easy to apply. Brother Lawrence never found much spiritual help in books or methods, which often left him confused or even "afraid." He felt there was no need for additional

<sup>6</sup> A version created by Ignatius for use as a traditional examination of conscience appears in his *Spiritual Exercises*, paragraph #43. For a literal translation into English, along with a contemporary reading, see David L. Fleming, SJ, ed., trans., *Draw Me into Your Friendship: The Spiritual Exercises—A Literal Translation and A Contemporary Reading* (St. Louis: Institute of Jesuit Sources, 1996), 28-38. Another contemporary version created by John Veltri, SJ, is found in *Hearts on Fire: Praying with Jesuits*, ed. Michael Harter, SJ (St. Louis: Institute of Jesuit Sources, 1993), 35. See also Margaret Silf, *Inner Compass: An Invitation to Ignatian Spirituality* (Chicago: Loyola Press, 1999), 92-95.

<sup>1</sup> See the "Lilies of the Field" passages (Mt. 6: 25-34, Lk. 12: 22-34).

<sup>2</sup> In addition to passages mentioned above, see Col 3: 12-17.

<sup>3</sup> See also Acts 17: 28; 1 John 4:4; 1 Cor. 3:21-23.

<sup>4</sup> William A. Barry, SJ, *Finding God in All Things: A Companion to the Spiritual Exercises of St. Ignatius* (Notre Dame: Ave Maria Press, 1991), 20.

<sup>5</sup> L'Abbé Joseph de Beaufort, "Eulogy," in *The Practice of the Presence of God*, trans. Robert J. Edmonson, ed. Hal M. Helms (Brewster: Paraclete Press, 1985), 36.

private spiritual devotions because “when by practicing the presence of God, we have reached our goal of being with Him, it is useless for us to return to the *means* of getting there”.<sup>7</sup>

So what is his method? In his own words, “I occupy myself solely with keeping myself in God’s holy presence. I do this simply by keeping my attention on God and by being generally and lovingly aware of Him.”<sup>8</sup> Brother Lawrence strove to maintain his awareness of God’s presence no matter what he was doing. It is something that he did—and that can be done by most anyone—in the midst of all activities. Although Brother Lawrence was a professed religious in a monastery, his practice is equally accessible for the lay person occupied with daily responsibilities such as work, study, driving, paying bills, or attending to children (and yes, even changing diapers!). In a more detailed description of his practice, Brother Lawrence said: “To practice the presence of God is to take pleasure in and become accustomed to His Divine company, speaking humbly and conversing lovingly in our hearts with Him at all times, and at every moment, especially in times of temptation, pain, spiritual dryness, revulsion to spiritual things, and even unfaithfulness and sin.”<sup>9</sup> He even recommends this practice to a soldier, “exposed as he is every day to endangering his life and often his salvation.”<sup>10</sup> When Brother Lawrence forgot the presence of God, he recalled his mind to it, “not becoming troubled or worried when [he] was involuntarily distracted.”<sup>11</sup> He recommended the same response to someone who sought to acquire

his practice: “If [the mind] strays and withdraws sometimes, do not worry about it. Worrying only serves to distract the mind rather than to call it back to God. The will must recall it gently.”<sup>12</sup> So, for those who incorporate this practice, it is not necessary to feel defeated upon forgetting God’s presence. The solution simply is to remember God’s presence again, whether the lapse was two minutes, two weeks, or more.

There are several specific points of contact between the Examen and the practice of the Presence. Gratitude to God permeates Brother Lawrence’s spiritual practice. And in addition to keeping God’s Presence *in the midst* of his activities, Brother Lawrence would prayerfully review how he went about his duties *after* they were completed: “At the end of my work, I examined how I had done it, and if I found any good in it, I thanked God. If I noticed errors, I asked His forgiveness for them, and without becoming discouraged, I resolved to change and began anew to remain with God as if I had never strayed.”<sup>13</sup> We observe herein a recapitulation of the elements of the Examen in the practice of Brother Lawrence himself. Moreover, when he considered his sins, he confessed, “the more I see my weakness and wretchedness, the more I am caressed by God.”<sup>14</sup> As in the Examen, the recognition of sin is accompanied by the simultaneous *experience* of God’s forgiveness and love.

At the very end of his “Spiritual Maxims,” Brother Lawrence describes the fruits of his practice of the Presence succinctly and lucidly:

By practicing the presence of God and by gazing inwardly at Him, the soul so familiarizes itself with God

that it spends almost all of its life in continual acts of love, adoration, contrition, confidence, thanksgiving, offering, beseeching, and all other excellent virtues. All these acts may even sometimes merge to become nothing less than one single continuing act that no longer comes and goes, because the soul is always in God’s divine presence.<sup>15</sup>

All the elements of the method of the Examen are observed here as part his own ongoing practice of the Presence. The goals of the Examen, and the natural end of the practice of the Presence, find affinity with one another.

Through both methods, we develop our ability to become more aware of God’s presence in the moment to moment experiences of daily living, and we increase our capacity for a deeper relationship with the Christ to whom we belong. Especially when practiced together, the Examen and the practice of the Presence help us to respond to God’s call as daily life happens. Thus, we continually grow more into persons who “live in the Spirit” and “follow the Spirit.” For centuries, the Examen has helped lay people and professed religious alike to find God in all things. The practice of the Presence of God created in Brother Lawrence an abiding and unfathomable joy and peace. May those drawn to these companion practices experience “the peace of God that surpasses all understanding,” and find it ever more natural to “rejoice in the Lord” at all times.

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8 Brother Lawrence, “Fifth Letter,” *Practice of the Presence*, 93.

9 Brother Lawrence, “Spiritual Maxims: Practices Necessary to Acquire the Spiritual Life,” in *The Practice of the Presence*, 125.

10 Brother Lawrence, “Seventh Letter,” *Practice of the Presence*, 98-99.

11 Brother Lawrence, “Twelfth Letter,” *Practice of the Presence*, 110.

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13 L’Abbé Joseph de Beaufort, “Eulogy,” *Practice of the Presence*, 37.

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# Disfigured Devotion: War, Treason, and the Via Dolorosa of A Medieval Gentrywoman's Psalter

Stephen H. A. Shepherd

Preserved at the Huntington Library is a beautifully illuminated Psalter made in England in the first quarter of the fourteenth century: the call number is “EL 9 H 17,” but it is more commonly known as either the “Ellesmere Psalter” (named after the earls who possessed the manuscript immediately prior to its acquisition by Henry Huntington in 1917), or the “Vernon Psalter” (named after the family whose coats of arms decorate the opening of the 26th Psalm). The Psalms are in Latin, and the manuscript includes a number of other devotional texts, mainly *horae*—conventional readings keyed to the canonical hours that marked out intervals of prayer

across the day—also in Latin, with the exception of the most extravagantly illuminated of all the items, the *Short Hours of The Cross*, here written in alternating stanzas of Latin and Anglo-Norman French (at the time, French was considered the true vernacular of the noble classes, as opposed to the English of the “lewed” or common people).



[EL 9 H 17, fols. 15v-16r: *Short Hours of The Cross* with diptych illustrations of events said to have occurred at the same hour of the day: Flagellation and Pentecost; Nailing and Annunciation.]

The manuscript as it survives appears to have been created in two stages, possibly intended to be bound in separate volumes, though they share scribal and decorative work performed by the same artisans. Those artisans are known to have contributed to the so-called Milemete Workshop, famous for a number of opulently decorated manuscripts intended

for aristocratic patrons (including one codex which boasts the earliest known illustration in the West of a gunpowder-based weapon).<sup>1</sup> The first stage was completed before 25 March, 1322, and comprised a conventional sequence of texts, dominated by the Psalms: in order, they are a Calendar (of saints' days), the Biblical Psalter, Ferial Canticles, *Te Deum*, *Benedicite*, New Testament Canticles, *Quicumque vult*, a Litany, and an Office of the Dead. All were copied by one scribe and decorated by one artist, who further embellished the Psalter portion with nine (eight surviving) large historiated initials, each in turn accompanied by one or two heraldic shields, or armorials. Sometime after 25 March, 1322, and likely before 3 March, 1323, the manuscript appears to have been sent back to the shop for upgrades. These included corrections to the armorials and the production of the additional *horae* (*The Hours of the Passion*, *The Short Hours of the Cross*, *The Hours of the Virgin*, and *The Psalter of St. Jerome*). *The Hours of the Virgin* bids a prayer for *Sancto Thoma de Aquino* (Saint Thomas Aquinas), who was not canonized until 18 July, 1323, suggesting that

<sup>1</sup> On the Milemete shop, see M. R. James, *The Treatise of Walter of Milemete. De nobilitatibus, sapientis et prudentis regum* (Oxford, 1913); Lucy Freeman Sandler, *A Survey of Manuscripts Illuminated in the British Isles: Gothic Manuscripts 1285-1385*, vol. 5 (Oxford, 1986), no. 84; and M. A. Michael, “The Artists of the Walter of Milemete Treatise” (PhD thesis, Westfield College, University of London, 1987).



the materials were still in preparation no earlier than the second half of that year. It is likely that the patron recalled the manuscript not long thereafter, as the decoration of all but the *Short Hours* is incomplete, or altogether missing. The usual culprit in such recalls is money running out, or some other misfortune besetting the patron. My research suggests that in this case it was both; and it seems inevitable that the manuscript that came back to the patron, as an instrument of devotion—and now an incomplete and “maimed” one, at that—would have assumed a more emotionally trenchant and typologically mimetic role than initially conceived.

The patron is identified in a donation inscription, written in a mid-14<sup>th</sup>-century hand, on the first page of the Calendar: *Domina Isabella de Vernon dedit istud psalterium conuentui de Hanpul. Qui alienauerit excommunicatus est.* (“Lady Isabelle de Vernon gives this psalter to the convent of Hampole. Whoever takes it away it is excommunicated.”) We know that Isabelle, born c. 1267, lived (extraordinarily) into her late seventies or early eighties, with the last known record showing her still alive and of sound mind in 1342. The paleographic date of Isabelle de Vernon’s donation is thus consistent with an end-of-life bequest, and suggests that Isabelle kept the manuscript with her for the best part of two decades (that is, since her mid to late fifties). She was born Isabelle de Harcla, daughter of a Cumbrian knight who had fought in Edward I’s campaigns against William Wallace and Robert the Bruce, and who had served as Sheriff of Cumberland for many years. She had two famous brothers, Andrew, a warrior’s warrior, who will be discussed below, and a theologian, Henry, a student at Paris of John Duns Scotus, and a noted commentator on the Sentences of Peter Lombard. From 1312 until his death in 1317, Henry served as Chancellor of the University of Oxford. Isabelle married Sir Richard de Vernon in 1278, a man with a substantial inheritance of properties in Cumberland and Staffordshire. On fol. 175v of her manuscript, she is the figure shown reading *Ave Maria gracia plena* before the Virgin and Child:



A conventional approach amongst researchers examining high-end insular psalters from this period, especially when they contain heraldic decoration indicative of secular ownership, is to focus on the book’s function as a harbinger of wealth, noble affinity, and noble piety—sometimes of the *arriviste* variety—produced with the aim of advancing the family’s material and dynastic ambitions. One imagines such manuscripts functioning in this capacity as public documents, placed on display at the manor house (or its chapel) where visitors might see it, inevitably opened at the page displaying the family’s armorials:



[Fol. 61r: arms of Vernon (top right), and Sir Richard Vernon, husband of Isabelle (bottom center); the historiated initial (conventionally) shows King David beckoning to God at the opening of Psalm 26.]

Consistent with such a public role, the Vernon Psalter’s other armorials include those of the King (Edward II), and leading and emergent northern baronial families, among them Clifford, FitzAlan, and, no surprise,

Harcla.<sup>2</sup>

As we shall see, that roster of families tends to herald Isabelle’s public connections, rather than her husband’s. With religious books of this stature, however, a more difficult challenge for researchers lies in extracting evidence for how they functioned—if at all—within the owners’ personal histories and private devotional lives. With the Vernon Psalter, we are fortunate in having an artifact that is beginning to yield such evidence. Whatever dynastic and regional power affinities may be averred by the armorials, for instance, a closer look suggests that something more personal also was at work, from the beginning, only to assume a more numinous gravity after the time of the (unfinished) upgrade.

The Clifford arms are “differenced” by a row of three silver cinquefoils, identifying either of two storied knights from the time of Isabelle’s teens: Sir Roger I de Clifford (killed in battle 1286) or his son, Sir Roger II Clifford (killed in battle 1282). In *The Siege of Caerlaeverock*, an Anglo-Norman chivalric poem written c. 1300, both father and son are championed in an effort to characterize the nobility of their next heir, Sir Robert de Clifford (who would die in a chivalric, if foolhardy charge at the Battle of Bannockburn in 1314). Of Roger I, the poem claims “onques ne en fiz / Loenge don’t il ne soit dignes / Car en li est ausi bon signes / De estre preudom” (there is no degree of praise

2 Variations on the arms of the Dacre family (three silver cockle shells on a red background—*gules, three escallops argent*) are also prominent. There is no evidence in this period of a Harcla or Vernon blood tie with the Dacres, but the metal-detection discovery in August of last year, at the site of Isabelle’s manor house, of a seal matrix belonging to Isabelle shows her holding three *escallops*. . For images of the matrix, visit the *Portable Antiquities Scheme* website, and search for item LANCUM-1BD7C9; in January 2019, the matrix was purchased from the finder by LMU’s Special Collections and Archives, and may be viewed there upon request. Further, a deed from the private collection of the Dukes of Rutland reveals that Isabelle’s father also used the arms for his personal seal, suggesting some sort of feudal affinity with the Dacre family. Thus, the Dacre arms in Isabelle’s manuscript are in fact better understood as *Isabelle’s* arms; that two of the blazons are counterchanged (reversed in either half) suggests a personalized variation, and, if one looks closely at the plainest of the blazons, it too is a variant, having the *escallops* rendered in *ermine* rather than plain *argent*.



of which he is not worthy, just as he exhibits as many proofs of wisdom and prudence); to boot, it is said that Roger I, through marriage, joined Roger II to a bloodline that included a famous unicorn-slayer. Isabelle had been a direct tenant of Roger II, and two of her brothers had served under Sir Robert in the Scottish wars, so there is a substantial likelihood that she knew, admired, and commemorated these men personally.

One armorial, previously unidentified, I can now assign, on the basis of a seal impression, to Isabelle's maternal grandfather, William FitzJohn, a landowner in a small rural district just outside York known as "the Ainsty." Little is known about William, and it is clear that he was no great magnate—a "baton/batarde" mark on his shield indicates he was probably the love-child of a nobleman, the bulk of whose wealth would have gone to legitimate heirs—and yet Isabelle commemorates him in her expensive book. Another armorial belongs to a more prominent landowner in the Ainsty, Sir Bryan FitzAlan (d. 1306). He was appointed by Edward I as one of the Guardians of Scotland, men who effectively operated as regents during the First Scottish Interregnum of 1291-1292. FitzAlan confirms his statesmanlike credentials as one of the signatories of the 1301 *Barons' Letter*, tantamount to a military threat against the Pope for interference in the English conflict with Scotland. The personal connection with Isabelle's life appears to reside both in the Ainsty milieu of her maternal family, and also because FitzAlan fought in the same battles as the Cliffords and Isabelle's brothers. He features in *Caerlaeverock* as "Le beau Brian le Filz Aleyn / De courtoisie et de honour pleyn" (The fair Brian FitzAlan / full of courtesy and honor). I suspect that, by including him in her Psalter, Isabelle verifies this high esteem by way of direct familial experience.

More personal, however, is the inclusion of the arms of her elder brother, Sir Andrew de Harcla (a red cross on a silver background, with a black bird in the top-left corner—*argent, a cross gules, in the first quarter a martlet sable*). Unlike FitzAlan and the Cliffords, he was still alive; and he was on his way to one

of the highest instant elevations from lesser gentry ever recorded in English history.



Andrew's inclusion affirms the Psalter's conception as an expression of Isabelle's ambition, at least as important as the retrospective pride, admiration, and affection shown in the other arms. Prior to 1322, Andrew had grown in renown as a potent warrior and strategist against enemies of the Crown, most notably the Scots. In 1315 he was awarded 1000 marks by Edward II for his successful defense of Carlisle Castle against Robert the Bruce, who in person had mounted a siege for several months. Edward thereafter also awarded the city a royal charter, whose large opening initial shows Andrew, in full heraldic blazon, attacking one of the Bruce's trebuchet crews.



Seven years later came Andrew's greatest victory, when, at the battle of Boroughbridge, he defeated and

captured Henry of Lancaster, who had mounted an armed rebellion against Edward. For this, the King granted Andrew an unprecedented elevation to an earldom, that of Carlisle, created just for him, with considerable annual revenues. On 25 March, 1322, the King personally girded Andrew with the sword and scabbard of his new estate. Henry of Lancaster was beheaded for his rebellion; but before his execution he is reputed to have said to Andrew—who, we are told, had years earlier been knighted by Henry—that Andrew himself was destined to be executed by the King, a notoriously fickle and suspicious judge of loyalties. And indeed, even though the King had licensed Andrew, as Earl of Carlisle, to attempt treaty negotiations with the Scots, when Andrew proceeded with considerable success to do just that, Edward II grew wary and had Andrew arrested and attainted for treason. Less than a year after his elevation, Andrew was captured by guile at Carlisle Castle and ceremonially degraded, stripped of his earl's sword and scabbard, and the gilt spurs of his knighthood struck off his ankles. He was executed on March 3, 1323, by drawing (dragging behind a horse), hanging (until near death), and quartering (his entrails cut out and burned, and his body cut into four parts, each suspended in towns in different regions of the country, with his head suspended in London).<sup>3</sup>

With Andrew's disastrous fate in mind, it is instructive to look more forensically at his blazon in his sister's manuscript. It is the only one amongst the 15 surviving (including those of the King) rendered as a rectangular banner, rather than as the customary pointed shield. In all probability, the distinction reflects Andrew's elevation or "promotion" to Earl. What is more,

<sup>3</sup> The best account from the period is in the *Chronicle of Lanercost Abbey*: see Sir Herbert Maxwell, *The Chronicle of Lanercost, 1272-1346: translated with notes* (Glasgow, 1913), 231-46. For other details of Andrew's life related herein, see John Mason, "Sir Andrew de Harcla, Earl of Carlisle," in *Transactions of the Cumberland and Westmorland Antiquarian and Archaeological Society*, series 2, vol. 29 (1929), 98-136; and Henry Summerson, ed., *Dictionary of National Biography* (Oxford, 2004), s.v. "Harclay [Harcla], Andrew," see online edition at <http://www.oxforddnb.com/huntington.idm.oclc.org/view/article/12235>.

if one looks at the back of the banner, on the other side of the page, it is clear that it itself has been “promoted” from what was originally a shield, thus setting the most likely date range for the whole manuscript’s upgrade within Andrew’s brief stint as Earl of Carlisle. [fol. 85r: Harcla armorial, obverse stains showing alteration from a shield form.]



The shield upgrade appears to be the work of the original artist, and represents the most obvious alteration to the decoration of the Psalter from the time it was being upgraded with the *horae* sections. The change suggests Isabel’s pride in her increasingly-celebrated brother, a knight still changing the course of history. There is also exuberance over the material rewards for the extended family that would accrue from this elevation (especially given that Andrew had never married)—and we do have evidence that the new Earl soon began to exercise the privileges of his estate to consolidate wealth among his siblings. The *horae* addition, something of a dialectical *coup* in its own right—as the Book of Hours was the emerging fashion amongst women of status—also attests to new aspirations.

And yet all this came to a precipitous and vindictive halt. For his allegiance to Andrew, another brother, Michael, fled to Scotland, along with numerous unnamed allies, but was dead within the year; Isabelle would have property seized by the crown; Andrew’s designated heir was formally denied his inheritance; and the boy’s mother, Sarah de Harcla (Isabelle’s sister), was only able to recover Andrew’s dismembered body for proper Christian burial after Edward II had been deposed and murdered in 1327. Worse, Isabelle probably

witnessed Andrew’s capture and degradation, as she was then at Carlisle Castle, having been driven there by Robert the Bruce’s “Great Raid” into England late in 1322, and having had her possessions there confiscated after Andrew’s arrest.<sup>4</sup> Worse yet, Isabelle’s husband, Richard de Vernon, was nowhere to be seen in this year, possibly taken hostage in the Great Raid. Worst of all, Isabelle’s only child had died (in his 30s), but months before Andrew, possibly another casualty of the Scots.

For the team upgrading the manuscript, all work appears to have stopped once word reached them that payment for any further work would cease (the Milemete artisans are thought to have operated in and around Oxford, a considerable distance to the south). And so, when the book finally returned to Isabelle, probably no earlier than 1324, with the incompletely decorated *horae* possibly in some sort of temporary binding, it must have assumed new roles in her devotional life. Now the Office of the Dead, and any number of the Psalms may well have been read in moments of private devotion with a greater sense of familial immediacy. Indeed, there is evidence to suggest that the book was kept close to and handled by Isabelle in ways it had not been before. The crucifixion panels in the diptychs of the *Short Hours* show signs of haptic devotion; Christ’s face in the Betrayal and Deposition panels has been rubbed, as if selectively touched or kissed in a pietistic desire to access grace, using the manuscript not just as a medium for text and image, but as a numinous sacred object. We know, of course, that such things as holy relics and blessed objects were revered in the Middle Ages for their power to mediate grace—perhaps to treat illness, afford protection, or improve the efficacy of prayer—not least when such objects were touched and handled. The Veil of Veronica (or Vernicle, or Sudarium) is arguably the first such “contact

relic,” authorized by Christ himself. And it virtually goes without saying that the doctrine of transubstantiation itself underpins much of the way in which medieval Christians appreciated material communion with the divine. Recent research is revealing the extent to which religious books and scrolls may also have served such a function; and, among other things, signs of wear on illuminations are being reexamined in this light. There is even the case of prayer rolls being prescribed as birth girdles for women in labor.<sup>5</sup>

We cannot know if Isabelle was the agent of the touching, but the wear seems deliberate, as small silk curtains (*panniculae*) sewn in by the Milemete artisans would have had to be lifted to view the illuminations (I have found some traces of blue and gold silk in some of the holes made to attach the curtains, and one Milemete manuscript kept at Christ Church, Oxford, still has its curtains, in blue silk). What makes Isabelle’s involvement a reasonable proposition is the way in which key elements of brother Andrew’s demise could easily have been read as typologies of the Passion sequence as depicted in the *Short Hours*. Thus, in the most detailed account that survives, from the *Chronicle of Lanercost*, we are told (probably by an eyewitness) that Andrew’s arrest was effected by the betrayal of one of his retainers, Sir Anthony Lucy, who, Judas-like, obtained considerable revenues for his subterfuge. And, anticipating the “deposition” and ultimate mutilation of his body, the *Chronicle* reports that Andrew is said to have declared to his sentencers, “Ye have divided my carcas according to your pleasure” (comparing his judges to the soldiers who divided Christ’s garments; John 19: 23–24), “and I commend my soul to God” (echoing Christ’s last words; Luke 23:46). Most of the Passion panels in the manuscript are twinned with scenes from the life of Mary, and the Deposition itself shows Mary cradling her Son’s right arm as he is brought down. Isabelle may have found in these features sufficient inducement to enact her own

4 An inventory of the items (largely military) Isabelle took with her to Carlisle survives in a petition to the Crown that she filed after September 1323, attempting to recover the property that was seized: see C. M. Fraser, ed., *Northern Petitions Illustrative of Life in Berwick, Cumbria and Durham in the Fourteenth Century* (Surtees Society, 1981), 115–17 (petition no. 82).

5 Peter Murray Jones and Lea T. Olsan, “Performative Rituals for Conception and Childbirth in England, 900–1500,” *Bulletin of the History of Medicine* 89, no. 3 (Fall 2015): 406–33.



typology of consanguine and tactile female *pietas*. That the manuscript had itself become something of a “carcas divided,” might have made this typologically transubstantive form of devotion that much more poignant and compelling.

To return to the portrait of Isabelle reading the *Ave Maria* before the Virgin, her text of course reprises Gabriel’s opening words in the Annunciation. Aside from depicting Isabelle as customarily devout (and a book owner, capable of reading for herself), the illustration configures her as a type of redoubled Gabriel, announcing to the Virgin about announcing to the Virgin. In this case, the child is already born, seated in Mary’s lap; and so Mary in effect joins with Isabelle in celebrating the birth. That both women, both mothers, are robed in the same shade of pink secures the association. In all, it is a thoroughly feminized and maternalized scene, if not entirely unconventional for patron portraits. What makes it less conventional is the presence, at the base of the page opposite, of five holes that indicate something was sewn onto the vellum.



[176v: sewing holes (obverse side shown for clarity)]

On occasion one finds devotional images sewn into manuscripts as expressions of the personal significance the adjacent matter may have held for actual readers; religious illustrations cut from other manuscripts, or custom-made paintings are sometimes found, and even relatively thin metallic objects such as pilgrims’ badges appear (these often acquired as apotropaic avatars of

shrines visited).<sup>6</sup> The pattern of holes in Isabelle’s manuscript is roughly cruciform, so a crucifix cannot be ruled out; but, because the cross pattern is asymmetrical, another excellent candidate would be an Annunciation medallion (a revered souvenir, perhaps, of the famous Shrine of Our Lady of Walsingham in Norfolk, where a facsimile of the house where the Annunciation took place had been constructed, based on the guidance of a vision).

Lead-alloy examples from the period of the manuscript are common metal-detector finds, and the quantity of duplicates discovered suggests that they were mass-produced. Owners could pierce the soft metal with sewing holes as needed for attaching to such things as clothing, straps, or books. One example depicted in a modern catalogue has five sewing holes that, in terms of implied radius and positioning, constitute an extremely close fit to Isabelle’s manuscript.<sup>7</sup> In the adjacent photo, I am holding an exact-size photocopy of that medallion over the sewing holes in the parchment (where I can at least get any three of the holes to line up in any given orientation):



The nuns who inherited the manuscript from Isabelle are less likely

than she to have indulged in such personal accessorizing, and there is no evidence for a generalized pattern of other such additions to the manuscript. Later owners are unlikely to have made the addition, as the manuscript probably stayed at Hampole until 1539, when the institution was dissolved under Henry VIII, a new theological era was dawning, and such books were finding their way into the hands of early antiquarians. What can be said for the nuns, however, is that they remind us that Isabelle wished her manuscript to remain in female hands. Isabelle did have a grandson-heir, William de Vernon, to whom a book of such high value could have been bequeathed, and with whom it would have become an heirloom attached to a revived fortune. Instead it went to a small community of women, the surviving records of whom disclose chronic hardship and poverty—as if to suggest, perhaps, that Isabelle had come to value the book’s principal role as a companion to adversity rather than anything presuming to ostentation.<sup>8</sup>

If Isabelle is the author of the addition, we cannot know whether it was made before or after the manuscript’s upgrade; whatever the case, the emphasis is surely personal, focused on empowered and transcendent motherhood. At its most practical, such a sewn-in item would have functioned as a quick finding aid or bookmark: the portrait initial marks the end of the Psalms and the beginning of the ferial canticles (the Song of Isaiah the Prophet [Isaiah 12]), followed on the facing page by The Song of Hezekiah (Isaiah 38:10–20). From the first of these canticles, Isabelle, as a post-traumatic reader nonetheless back in possession of her manuscript, might have found consolation in the opening lines: “I will give thanks to thee, O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me. Behold, God is my savior, I will deal confidently, and will not fear.” From the next canticle, the lines immediately adjacent to the medal at the base of the page (Isaiah 38:12) may well have come to signal Isabelle’s (and her manuscript’s) new attention to

6 See, for instance, the items sewn into York, Minster Library, MS xvi.K.6, as discussed by Amelia Grounds: “Evolution of a Manuscript: The Pavement Hours,” in *Design and Distribution of Late Medieval Manuscripts in England*, ed. Lynne Mooney and Margaret Connolly (Oxford, 2008), 118–38. See also Brian Spencer, *Pilgrim Souvenirs and Secular Badges* (Woodbridge, Suffolk: Boydell Press, 2010), 19, 21 (figs. 10 and 11).

7 Spencer, *Pilgrim Souvenirs and Secular Badges*, 143, item 151b.

8 *A History of the County of York*, ed. William Page, vol. 3 (London: Victoria County History, 1974), 163–165.

the Holy Family, absent her own:  
 “My generation is at an end, and  
 it is rolled away from me, as a  
 shepherd’s tent.”

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<sup>9</sup> Biography excerpt and photo from LMU Bellarmine College English Department Faculty website.

# Masoretic, Septuagint and New Testament Interpretation of Psalm 110

*By Martin J. Murphy<sup>1</sup>*

## 1. Everything Written About Me in the Psalms Must be Fulfilled

On the road to Emmaus, Jesus, unrecognized by his dejected disciples, asked: “Was it not necessary that the Messiah should suffer these things and then enter into his glory?” Then, “beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures” (Luke 24:26-27). The scripture most frequently cited in the New Testament is Psalm 110.

## 2. Three Oracles of God in Psalm 110: Sit at My Right Hand; Son; and Priest

The Masoretic text of Psalm 110 contains two, and the Septuagint (LXX) three, oracles of God: “Sit at my right hand until I make your enemies your footstool” (110:1); “From the womb, before the Morning-Star, I brought you forth” (Psalm 109: 3 LXX);<sup>2</sup> and “You are a priest forever according to

the order of Melchizedek” (110:4). The Masoretic text rejects Psalm 110:3’s enthronement of the son of God and integrates Psalm 110 into the David trilogy of Psalms 108-110. In the New Testament, the object of the three oracles of LXX Psalm 109—the Lord sitting at the right hand of God until God makes his enemies his footstool, Son of God, and priest—is Jesus.

### a. Sit at my right hand until I make your enemies your footstool (Psalm 110:1)

“Sit at my right hand until I make your enemies your footstool” (Psalm 110:1) means co-enthronement with God, evidenced by “footstool,” Egyptian iconography, Isaiah 6:1, and Psalms 47:8 and 99:1. In Scripture, all who enter the heavenly court stand; only God sits (1 Kings 22:19).<sup>3</sup>

Jesus questioned interpretation of Psalm 110:1: “David himself calls him Lord; so how can he be his son?” (Mark 12:35-37). Asked by the high priest, “Are you the Messiah, the Son of the Blessed One?” Jesus answered, “I am; and ‘you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven’” (Mark 14:61-62), citing Daniel 7:13 and Psalm 110:1. In Acts, Stephen, “filled with the Holy Spirit, gazed into heaven and saw the glory of God and Jesus standing at the right hand of God!” (Acts 7:55).

Paul reinterprets Psalm 110:1: “For he must reign until he has put all his enemies under his feet” (1 Cor. 15:25); “he raised Christ from the dead and seated him at his right hand in

the heavenly realms” (Eph. 1:20); “Christ Jesus . . . is at the right hand of God and is also interceding for us” (Rom. 8:34); “Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us” (Rom. 8:34); and “Christ is seated at the right hand of God” (Col. 3:1).<sup>4</sup>

If Jesus is enthroned, why do his followers suffer and why are his enemies not subdued? The preposition “until” in Psalm 110:1b signals delay from enthronement of Jesus as Messiah “until I make your enemies your footstool” (Heb. 1:13; 10:13). Citing Exodus and Psalm 95:7-11, Hebrews warns: “do not harden your hearts” and put God to the test but have faith while waiting for his rest (Heb. 3:7-4:14).<sup>5</sup> Disciples should not disdain the discipline of the Lord or lose heart “when punished by him; for the Lord disciplines those whom he loves” (Heb. 12:5-6).

### b. From the womb, before the Morning-Star, I brought you forth (109:3 LXX)

In Psalm 109:3 LXX, God, the Father of “my Lord” continues, “From the womb before the dawn, I have begotten you.” The Septuagint may better reflect the original Hebrew than the Masoretic text.<sup>6</sup> God promised to establish the throne of David’s kingdom forever and to be a father to

<sup>1</sup> Loyola Marymount University Professors Jeffrey S. Siker and Tracy Tiemeier guided my research.

<sup>2</sup> Albert Pietersma and Benjamin G. Wright, eds., *A New English Translation of the Septuagint, and the Other Greek Translations Traditionally Included under that Title* (New York: Oxford University Press, 2007), 603.

<sup>3</sup> Frank-Lothar Hossfeld and Erich Zenger, *Psalms 3: A Commentary on Psalms 101-150* (Minneapolis: Fortress Press, 2011), 148.

<sup>4</sup> Donald Juel, *Messianic Exegesis: Christological Interpretation of the Old Testament in Early Christianity* (Philadelphia: Fortress Press, 1992), 136.

<sup>5</sup> Jared Compton, *Psalm 110 and the Logic of Hebrews* (New York: Bloomsbury T&T Clark, 2015), 171.

<sup>6</sup> Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (Louisville: Westminster/John Knox Press, 1992), 141.



his offspring (2 Sam. 12:11-17; Psalms 110 and 2).<sup>7</sup>

Several problems led to rereading the Hebrew text in ways that vocalized and understood the consonants differently: theological objections to the son of God's enthronement in Psalm 110:3 as too mythical (as in Psalm 2:7), divergences from the LXX, and textual problems in the Masoretic text. Redaction reflects early postexilic expectation of a restoration of Israel and a mythical Davidic kingship (Is. 11:1-9; Ezek. 34:23-24)<sup>8</sup> that also will exercise priestly functions (Zech. 6:9-15).<sup>9</sup>

Hans-Joachim Kraus reads the possibly corrupt Masoretic text of Psalm 110:3 as, "On holy mountains, from the womb of the rosy dawn, have I begotten you like the dew."<sup>10</sup> "Rosy dawn" is a metaphor of hope and change, from night to day (Num. 24:17; Isa. 58:6-8). Zechariah prophesied, "the dawn from on high will break upon us" (Luke 1:78).<sup>11</sup>

### c. You are a priest forever according to the order of Melchizedek (110:4)

"The Lord has sworn and will not change his mind, 'You are a priest forever'" (Ps. 110:4). Early Israelite kings were also priests. David girded with ephod (2 Sam. 6:14) offered burnt offerings (2 Sam. 6:17; 24:25), and "blessed the people in the name of the Lord" (2 Sam. 6:18). Solomon "blessed all the assembly of Israel" (1 Kings. 8:14).<sup>12</sup> Later Israelite theology emphasized political over priestly power, but "David's sons were priests" (2 Sam. 8:18); and Solomon "sacrificed and offered incense at

the high places" and offered burnt offerings on the altar (1 Kings 3:3-4).<sup>13</sup>

Psalm 110:5-7 signals the eschatological victory of God over hostile kings and the establishment of the universal royal rule of God and the king of Zion.<sup>14</sup> As in Psalm 2, in Psalm 110:5-6, the Lord (God) will judge nations and shatter kings. In Psalm 110:7, the king will drink from the water and lift up his head. God will defend the king so life-giving water will not be cut off from Jerusalem.<sup>15</sup>

### 3. When was Psalm 110 Composed?

Theological interpretation differs based on whether Psalm 110 was composed in the 10<sup>th</sup> century BCE, after the exilic period, or in the Hasmonean era. Most scholars date Psalm 110 to the 10<sup>th</sup> century BCE. Verbal and conceptual resemblances of Psalm 110 to Psalm 2 suggest this date, when Israelite kings enjoyed priestly privileges (1 Kings 3:3-4),<sup>16</sup> and God declares the ruler "son of God" (Ps. 2:7; 110:3).<sup>17</sup> Much of the phraseology of the Psalter was current in Palestine in the 10<sup>th</sup> century BCE, long before the writing prophets.<sup>18</sup> Canaanite parallels, the mention of sitting at the right hand of a god, and the footstool of El also date Psalm 110 to the 10<sup>th</sup> century. The total vocabulary of the Psalms is 46% paralleled by Ugaritic words; however, Psalm 110's vocabulary is 71% paralleled by Ugaritic words.<sup>19</sup>

Possibly recited at the feast of Tabernacles, Royal Psalms 2, 72, 101 and 110 include the oracle of

God addressed to the ruler.<sup>20</sup> At enthronement and probably annually, God consecrated the Davidic king as both priest (Ps. 110:4) and king (Ps. 2:6), and elevated him (Ps. 110:1) as "son of God" (Ps. 2:7; 110:3) to rule in the midst of foes whom God would defeat (Psalms 2:8ff; 110:1-2, 5-6).<sup>21</sup> To his anointed, "a sign that will be opposed (Psalms 2:2; 93:2; Luke 2:34)," God gives the scepter, insignia of royal rule and power: "Rule in the midst of your foes (Psalm 110:2)."

Post-exilic editors probably redacted Psalm 110:3 to reflect Deuteronomistic theology, possibly adding world government from Zion and the final battle against nations. After destruction of the first Temple and exile to Babylon, the exiles hoped God would restore the militaristic Davidic monarchy (perhaps mythical) which would also exercise priestly functions.<sup>22</sup> The Sumerian concept of priest-king in Psalm 110:4 is tied to the Persian idea of an eschatological battle. The cryptic air and veiled language of Psalm 110 may seek to avoid drawing the attention of Persian officials and arousing distrust.<sup>23</sup> Particularly in Psalms 2 and 110, the Davidic figure acquired a future orientation.<sup>24</sup> Psalm 110 appears in the Psalter after the fall of the Davidic kingdom at the end of Book III (Psalm 89). The Psalter was brought together after the destruction of Jerusalem and exile.<sup>25</sup>

Most interpreters reject claims that Maccabees composed Psalm 110:4 to legitimize their assumption

7 John Goldingay, *Psalms, Volume 3, Psalms 90-150* (Grand Rapids: Baker Academic, 2008), 291; Goldingay, *Psalms, Volume 1, Psalms 1-41* (2006), 95.  
8 Daniel L. Smith-Christopher, "The Outlaw David Ben Jesse," *Graduate Theological Studies Journal & Newsletter* (Spring 2017): 18.  
9 Hossfeld and Zenger, *Psalms* 3, 141-46.  
10 Hans-Joachim Kraus, *Psalms 60-150: A Continental Commentary*, trans. Hilton C. Oswald (Minneapolis: Fortress Press, 1993), 344-45.  
11 Kraus, 350.  
12 Kraus, 350-51.

13 Mitchell Dahood, SJ, *Psalms III, 101-150*, ed. David Noel Freedman (Garden City: Doubleday & Co., 1987), 117.  
14 Hossfeld and Zenger, *Psalms* 3, 151-52.  
15 Nancy deClaisse-Walford, Rolf A. Jacobson, and Beth LaNeel Tenner, *The Book of Psalms*, ed. Robert L. Hubbard, Jr. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2014), 837.  
16 Dahood, *Psalms III*, 112, 117.  
17 Leslie C. Allen, *Psalms 101-150* (Waco: Word Books, 1983), 83.  
18 Mitchell Dahood, SJ, *Psalms I, 1-50*, ed. David Noel Freedman (Garden City: Doubleday & Co., 1966), xxix-xxx.  
19 Helen Genevieve Jefferson, "Is Psalm 110 Canaanite?," *Journal of Biblical Literature* 73, no. 3 (Sep. 1954): 152-156.

20 Hans-Joachim Kraus, *Psalms 1-59: A Continental Commentary*, trans. Hilton C. Oswald (Minneapolis: Fortress Press, 1993): 56-57.  
21 Kraus, 72-73.  
22 Hossfeld and Zenger, *Psalms* 3, 146.  
23 Erhard S. Gerstenberger, *Psalms, Part 2, and Lamentations*, ed. Rolf P. Knierim, Gene M. Tucker, and Marvin A. Sweeney (Grand Rapids: William B. Eerdmans Publishing Co., 2001), 264-67.  
24 S. E. Gillingham, *The Poems and Psalms of the Hebrew Bible* (New York: Oxford University Press, 1994), 160-61.  
25 Walter Brueggemann and William H. Bellinger, Jr., *Psalms* (New York: Cambridge University Press, 2014), 479-480.

of priestly and royal office.<sup>26</sup> Second Temple tradition linked the high priesthood with the sons of Zadok.<sup>27</sup> Psalm 110 begins with a prophetic utterance but prophecy was believed to have ceased in the Maccabean period (1 Macc. 14:41).<sup>28</sup> Language and prosody make it impossible to accept a Maccabean date for any Psalms. The LXX translators appear to have been at a loss before many archaic words and phrases in Psalm 110, and this indicates a considerable chronological gap between the Hellenistic translators of the LXX and the original psalmists.<sup>29</sup>

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26 Alan F. Segal, *Life After Death: A History of the Afterlife in the Religions of the West* (New York: Doubleday, 2004), 294; David M. Hay, *Glory at the Right Hand: Psalm 110 in Early Christianity* (Atlanta: Society of Biblical Literature, 1989), 19, 24-26.

27 Isaiah Gafni, "Historical Background," in *Jewish Writing of the Second Temple Period: Apocrypha, Pseudepigrapha, Qumran Sectarian Writings, Philo, Josephus*, ed. Michael E. Stone (Philadelphia: Van Gorcum, Assen, Fortress Press, 1984), 12; Shaye Cohen, JD, *From the Maccabees to the Mishnah*, 3<sup>rd</sup> ed. (Louisville: Westminster John Knox Press, 2014), 3.

28 Joel Marcus, *Mark 1-8: A New Translation with Introduction and Commentary* (New Haven: Yale University Press, 2000), 165; Hossfeld and Zenger, *Psalms* 3, 144.

29 Dahood, *Psalms I*, xxxi-xxxii.



# More than Planting Seeds: The Role of the Faith Formator

*By Emmarie Soto*

In the world of religious education, both at the parish level and in Catholic schools, the Parable of the Sower (Mark 4:1-20) is commonly referenced as a predominant image that sheds an honest light on the life of the Director of Religious Education, Youth Minister, Religion/Theology teacher, faith formator, etc. For good reason, this passage highlights the freedom of the individual as the receiver of the gospel message and begins to unpack the often exhausting and thankless position of those in ministry. When referring to their ministerial efforts, many ministers will recite the following phrase, “I’m just in the business of planting seeds.” However, when considering the role of those “in the business” of faith formation, such an attitude modestly misses the mark and falls short of the rich ministerial responsibility at hand.

Nearly as often as I hear the “business of planting seeds” metaphor, statistics regarding the trend of youth disaffiliation with organized religion continue to inundate pastoral circles and have become an area of constant concern. In January 2018, thinking I would not be surprised as I read yet another study on youth, I found myself drawn in by reports released from the Center for Applied Research in the Apostolate (CARA) highlighting young Catholics and their departure from the Church: of those who left the Catholic Church, the median age for doing so was 13 years old. I was struck by this particular statistic because I

essentially live at the front lines of the data. I currently serve as Religion teacher and campus minister for grades 5-8 at an academically high achieving TK-12th grade school. Before entering the field of education, I worked in parish ministry as a Youth Minister, and I remain involved in parish youth ministry as part of the volunteer leadership team. This adds up to more than forty hours per week that I spend with 10-14 year olds diving into the nuts and bolts, the beauty and challenge of all things involved in professing a Catholic faith, plus the many afternoons and weekends I spend with teenagers unwrapping and modeling what it means to be a disciple of Christ.

While instruction in the Catholic faith can be compared in many ways to the actual planting of the seeds themselves, when dealing with young hearts and minds—especially those at the middle school and high school levels—what remains even more imperative is the tilling of the soil itself. Time, money, resources, and attention must be invested to continue the development process and to properly cultivate plant growth. In this case, I am proposing a nurturing in discipleship: the young person is the soil to be tilled and the teacher holds the role of the mindful gardener, preparing the soil to nurture growth and development.

In 2014, CARA published the following statistics in a study entitled “Catholic Schools in the United States in the 21st Century.” The top three reasons stated by parents for enrolling their child in a Catholic school are 1) quality religious education (81%), 2) a safe environment (79%), and 3) quality academic instruction (78%). With quality religious education as the top priority, it baffles me when I hear that religious instruction often gets lumped in with the role of middle school teachers whose expertise lies in another field, such as Social Studies, Math, Language Arts, etc. For Catholic schools in the United States, religion

class is already deeply embedded in the culture of the environment, at least in the sense that it is given a one hour time slot 4-5 days a week. What I question, though, is: What is going on during those allotted 60 minutes? What material is being covered and how it is being covered? And, how is the human experience of faith being actualized by the teacher as well as by the students?

School communities must take seriously the role of the Religious educator, especially in allocating funds for the hiring of a qualified faith formator. If the view of parents is not clear enough, the 2018 research must ring a loud bell. It is my fervent desire to use my role as a Religion teacher to counteract the trend of young people leaving the Catholic Church, and to bring about a yearning in my students’ hearts to be open to their own spiritual formation and discipleship. My hope is that my students come to know that to be a Christian is not just about memorizing the Ten Commandments for their upcoming quiz. The role of the Religion teacher in forming young Christians is not what some educators at Catholic Schools would consider it to be: “Just tell them God loves them and you’ll be good!” Rather, to be Christian requires a holistic spiritual development of the person, not limited to developing the mind. This includes emotional maturation, learning to live in relationship with others, developing healthy habits, and discovering one’s gifts, all the while embracing ethical practices.

Middle school faith formation oftentimes is viewed by students with a growing distrust coupled with intense curiosity. What works in religious instruction for early elementary students is no longer sufficient in this next stage of development. In practice, however, it remains the operational pedagogy. If religious instruction is not transformed from the inside out, we jeopardize the holistic development of the students in the learning process. We create a religious experience at such a pivotal stage that

is illusory and has no relation to what is happening beyond the classroom doors. A mindful gardener brings a religion classroom to life when they overturn the soil and address what it means to live like Jesus, stir the soil with a commitment to teach like Jesus, dig the soil by linking the beauty of past tradition with modern life, break up the soil by enlivening a multi-faceted faith tradition, and allow the soil to lie fallow by being open—and encouraging openness—to the Spirit in the classroom setting. In doing so, the Christian life is cultivated in word and deed, in head and heart, and in prayer and practice, rather than in test and quiz.

Therefore, in addressing the realities of the Catholic middle school environment, what seems clear is

the need for religious educators to be tillers of the soil who *cultivate* the seeds rather than workers who merely *plant* the seeds. Middle school teachers at Catholic schools, like me, must embody the role of the Faith Horticulturalist, a self-referential term used by Mike Patin. Horticulturalists don't just plant the seeds, they grow the seeds. They are committed to nurturing the plants and not just dropping out the seeds and hoping for the best. A middle school religion class must have an atmosphere of cultivation and take an approach that gives and sustains life rather than simply offering a quick fix textbook study. The Religion teacher as faith formator in Catholic schools in the United States must balance the role of both scientist and artist. Committed to the core

academic pursuit that is theological reflection, Religion teachers must challenge the extremely bright minds of the students in their classrooms and also be in tune with the art that is the spiritual life, both for themselves and for their students, as they reflect the joy of the Incarnation and respond with a commitment to walking in relationship together.



### Emmarie Soto

received her MA in Pastoral Theology in May 2018. She is a Religion Teacher at Notre Dame Academy in West Los Angeles and serves on the youth ministry leadership team at St. Bruno Catholic Church.

## The Brahma Vihāras: A Practical Deconstruction of Agape By Charles Hamilton

It has been said that when you pray, you speak to God; when you meditate, God replies.<sup>1</sup> Whether in prayer or in meditation, one reposes in humility, in a longing quest that one's heart might be filled with the Love of the Universe, that answers might be found, that Peace may attend and abide.

Martin Laird, OSA, in his brilliant gem of a book, *Into the Silent Land*, incorporates elements of Eastern

meditation into the practice of Western Christian prayer. One of the elements he adopts is word repetition, a practice the East calls *mantra japa*: the replacing of one's thinking mind with an intentional, repeated verbal substitute. Laird cites *mantra japa* as a way of pushing aside the bombarding bantering of discursive thought that fills one's mind as one attempts to speak or listen to God. In Laird's parlance, *mantra* is a "prayer word."<sup>2</sup>

After looking for Love in all the wrong places, and as a lifelong member of the Western World, I came to prayer as a "last" resort. I only started my daily prayer/ meditation practice at the ripe old age of sixty, having believed for most of my life that I was firmly in control of all that came to pass. I was taught, like all who pray and meditate, that I had to find a way to clear away the "committee meeting" of thoughts in my mind, thereby inviting the abiding Presence of Divine Grace to replace them. My prayer word is actually four words. Those words came to me in Eastern form, during one of Dr. Christopher

Chapple's classes. And ironically enough, I believe that these words of the East speak to the Heart of Christian Love, *agape*, and to my understanding of it.

My prayer words come from Patañjali's *Yoga Sūtra*,<sup>3</sup> a work composed in the early part of the first millennium CE. The words most often are referred to as the *Brahma Vihāras*, the Divine Dwelling Places. In Sanskrit these words are: *maitrī*, *karuṇā*, *muditā*, and *upekṣā*. One finds them in the *Yoga Sūtra* 1:33:<sup>4</sup> "When encountering friendliness, respond with *loving kindness* (*maitrī*); when encountering suffering, respond with *compassion* (*karuṇā*); when encountering good fortune, respond with *sympathetic joy* (*muditā*); and when encountering lack of goodness, respond with *equanimity* (*upekṣā*)."<sup>5</sup> These four words, intoned aloud or repeated mentally and in succession, have become my mantra: "*maitrī*,

1 I thought that this idea had come from Philip Goldberg in his book *American Veda*. But when I re-perused the book three times, I could not find it. And when I emailed Dr. Goldberg, he said it was not his. I cannot for the life of me remember where I might have seen/heard it. But I like it; it is perfectly apt! So, "source unknown."

2 Martin Laird, *Into the Silent Land* (New York: Oxford University Press, 2006), 49 ff.

3 See the two translations contained in: Christopher Chapple, *Yoga and the Luminous* (Albany: State University of New York, 2008), 119, 154-55.

4 They are found also in the Jain *Tattvārtha Sūtra* 7.6 and are recounted in many places in the *Nikāyas* of the Buddha.



*karuṇā, muditā, upekṣā, maitrī, karuṇā, muditā, upekṣā . . .*"

When I meditate, I believe that I am trying to obey the first of the two primary Christian commandments: to Love God. To me, meditation *is* the act of loving God. But as I undertake the practice, I always seem to *stop* loving God; that is, my mind seems instead and invariably to meander into varying places about everyday concerns. As I observe this mental meandering, my internal response is to redirect it: "Although my goal is to clear my mind, that is, to *not* think, if I find my self *thinking*, I might as well think about something that might do some good. Why don't I think about the *second* primary Christian commandment, to love one's neighbor?" And so, in practice, in what I have come to re-cognize as a *practical* deconstruction of *agape*, I have found that these four words not only help me focus as *mantra* in my practice of meditation, but come very close to appropriately addressing almost every circumstance that I might encounter after I am done.

I am a downhill skier. I find solace and bliss on the terrain and vastness of God's natural cathedral. As I descend the slopes one blessed Sunday afternoon, another skier, Josie, begins to fall in front of me. A good distance above her, I easily stop short of running into her. And instead of falling, she recovers, comes to a stop, and faces me. Josie smiles and

appears glad to have escaped a nasty fall. I respond in kind with *maitrī*: I offer a smile and a friendly "How are you, Josie?" She says: "Chuck, you've got to be more careful. You were following me too closely." While I consider this a bit of an exaggeration, I do not let myself become drawn into this narrative; rather, with *upekṣā* I retain my equanimity. And so, instead, I apologize and continue to listen. But Josie continues on, essentially berating me—extremely unlike her—about my failure to ski more carefully.

Then she abruptly changes the subject, exclaiming: "My son has done so well on the Mountain's ski team. He's placed first three times." Despite the sudden shift, I choose to respond with *muditā*. Happy for her son's success, I say: "Yes, he's really a fabulous skier." But in this case too, Josie "overdoes" it: she relates how much better *her* son is than the others. This again, is very uncharacteristic of her. So my *muditā* reverts to *upekṣā* as I simply observe, puzzled, and now just witnessing what on earth might be going on. And, in a flash, I recall our conversation of last week. Now in genuine concern, my *karuṇā* attends. I ask: "How's your mom's chemo going?" At once, the pain in her face becomes evident; she begins to relate the truly tough times that her mom is enduring. Indeed, I find I am now listening attentively, compassionately. In situations like this I see the prayer words of my meditation instantiated as

practical action.

In this event, God's vast cathedral—as it does every day—provided lessons for my Soul's Intellect to comprehend and incorporate. As I try to love God in my daily meditation practice, I have discovered Christian *agape* deconstructed by and through the appropriation of the *Brahma Vihāras* as my meditation's "prayer word." And when I have finished and go out into the brilliance of a new day, the *Brahma Vihāras* serve me in practice again as I attempt to love my neighbor in the fullness of *agape*.

### Charles Hamilton



Charles Hamilton is an MA Theology candidate at Loyola Marymount University. His foci are studies in Comparative Theology and Interreligious Dialogue. Now retired, Chuck volunteers as a professional ski instructor, teaching disabled individuals and Wounded Veteran Warriors, how to ski at Disabled Sports Eastern Sierra, located in Mammoth Lakes, California. Chuck maintains that learning the interpretations and expressions of various religious traditions allows one's own religious perspective to become a more compassionate one.

## Gratitude: A Spiritual Attitude of a Student Life

By Ho Thi Nguyen, LHC

I was born and grew up in North Vietnam, a country with a long history of wars and persecutions that have prevented my congregation from opening theological schools. There are

a few theological schools, but only for religious brothers and sisters in South Vietnam, and seminaries, for only seminarians in Vietnam (in Vietnam seminaries do not allow sisters or lay people to study theology in the seminaries). It is hard for people from the North to have a chance to study theology in the South. Thankfully, my congregation sent me to study English and theology in the United States in 2009. I came to study in the United States on a scholarship to Divine Word

College in Iowa, and later to continue at Loyola Marymount University here in California. I am aware that I have been blessed with many opportunities to receive an education. This blessing has strengthened in me an attitude of gratitude to God for all God has done. Through my studies, I have learned that "America's emphasis on gratitude has been characterized as a saving grace."<sup>1</sup> Thus, I have found

<sup>1</sup> Charles M. Shelton, *The Gratitude Factor: Enhancing Your Life through Grateful Living* (Mahwah: Hidden Spring, 2010), 2.

myself being more grateful to God: for other people who are part of my life, and for everything that I have received. It seems easy, but in reality, it isn't, especially for a student like me who often stresses over academics. However, in *The Grateful Heart: Living the Christian Message*, Wilkie Au and Noreen Cannon Au state:

"whatever our life circumstances and whatever joys and sorrows make up our individual life story—we can learn to live in such a way that gratitude becomes the lens through we perceive all of life."<sup>2</sup> This idea has helped me, as an international student, to adopt an attitude of gratitude. I have received three important take-aways from this fresh outlook on life.

Firstly, as a student, living with gratitude is to appreciate everything in my life as a gift. According to Au and Cannon Au, "living with appreciation and gratitude requires that we dwell in the 'here and now' with awareness of all that the present situation offers."<sup>3</sup> Therefore, I give thanks to God every day for giving me the chance to study in the U.S. Neither my parents nor my congregation could afford to send me to school, but with God's grace, I received scholarships to study in some of the best schools. My teachers are patient and willing to help me when I struggle with my studies as an international student. I used to be a quiet student, and their encouragement helps me to speak up in class. I also am grateful for what I have learned from my classmates both inside and outside the classroom. While I do not have family or a religious community of my own in the U.S., I have been welcomed and loved unconditionally by many religious congregations and families while studying here. God's providence has taken care of me. I am moved by the kindness of people, and admire them even though some have no idea who I am. I have found it to be true that "if fully appreciated, an

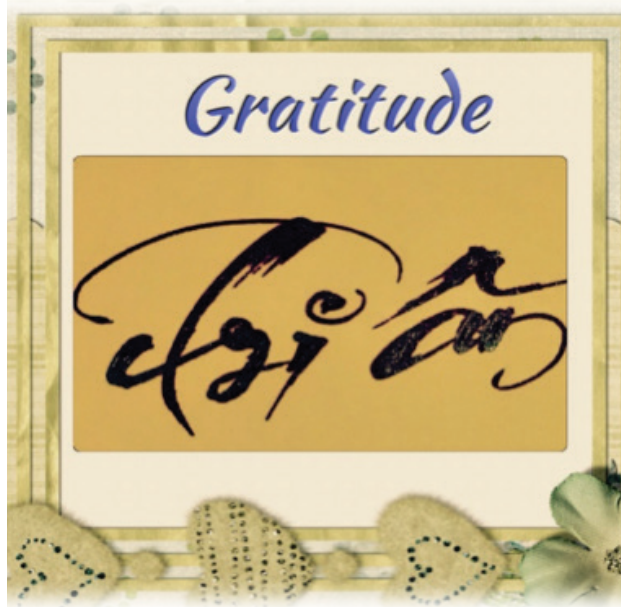
expression of gratitude can transform a situation, stimulate a greater sense of oneself, and open up the imaginative perspective that is relevant to a fuller understanding of what one is actually thankful for."<sup>4</sup> Therefore, I am grateful for the gift of education, the gift of community and family, and the gift of friendship.

Secondly, appreciating what I receive helps me to live with gratitude, even when I face challenges in student life. Every student experiences ups and downs in daily life at school, at work, and in the family. In addition to that, an international student like me faces many challenges with language and culture. However, international students need to approach school with

all its manifestations—not only in creation, but also in the life, death, and resurrection of Jesus."<sup>5</sup> We need to have an attitude of gratitude in every moment of our lives regardless of whether we are strong or ill, because a discontented spirit might squelch all the gratitude out of us. A grateful heart helps us to acknowledge the gifts in our lives so we can overcome the obstacles we experience as students who, in turn, are willing to share our gifts with others.

Thirdly, living with gratitude motivates us in our desire to give to others and serve others as Jesus did. Gratitude helps us to avoid selfish or ego-centric acts because each student studies not only for herself

or himself, but for the sake of serving others in the name of Jesus. When we live with this attitude, our work becomes meaningful. This gratitude leads spontaneously to the desire to give to and serve others since "gratitude becomes the gift, creating a cycle of giving and receiving, the endless waterfall."<sup>6</sup> For example, Zacchaeus, the tax-collector, grateful for being seen and for receiving Jesus's gift of salvation, promised,



the eyes of an adventurer. This allows us to learn from friends, teachers, and theologians of different cultures and backgrounds who ultimately will enrich our lives. Living with gratitude enables me to accept these challenges and obstacles. As a student I sometimes feel disappointment, emotional distress, sadness, grief, and anger. I keep in mind that this is the movement through the cross to the resurrection, because Christians "acknowledge the love of God in

"... half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone for anything, I will pay back four times as much" (Luke 19:8). In fact, when we appreciate what we receive in our lives as students we do not want to bury our talents. Rather, we desire to multiply them as much as possible. Over the past couple of years, I have been blessed with the ministry of teaching catechism to

2 Wilkie Au and Noreen Cannon Au, *The Grateful Heart: Living the Christian Message* (New York: Paulist Press, 2011), 1.

3 Au and Cannon Au, 132.

4 Kenneth Wilson, *The Theological Roots of Christian Gratitude* (New York: Palgrave Macmillan, 2015), 7.

5 Au and Cannon Au, *The Grateful Heart*, 15.

6 Elizabeth Bartlett, quoted in Au and Cannon Au, *The Grateful Heart*, 5. Originally quoted in Robert A. Emmons, *Thanks! How the New Science of Gratitude Can Make You Happier* (Boston: Houghton Mifflin, 2007), 7.





young people. By teaching and serving others, I have been able to invite more people to serve the Church as a way of living out Christian gratitude, because “for human beings, made in the image of God, gratitude must hold together doing and intending. Gratitude expresses itself in word and action.”<sup>7</sup>

In conclusion, an attitude of gratitude can help us students to be thankful for what we receive in school. Although not always easy, with practice gratitude can become a good habit or even a virtue. Moreover, living with gratitude gives us the desire to

share our knowledge and experience with others for the sake of God’s reign and Jesus’ name: “gratitude opens up the whole matter of relationships—with God, with the world, and with our peers.”<sup>8</sup> I encourage other students to keep in mind this attitude of Christian gratitude in their studies and in their service to others. My own hope is to live my life in the way St. Paul exhorts Christians: “Rejoice always, pray without ceasing, give thanks in all circumstances” (1Thess 5:16-18).

7 Wilson, *The Theological Roots*, 16.

8 Wilson, 10.

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\*Artwork created by the author.



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Theology from Loyola Marymount University in 2018. In addition to her studies, she has volunteered to teach catechism in Vietnamese American parishes in California and Tennessee.

## A Personal Response to the Book: **The Enduring Heart: Spirituality for the Long Haul** *By Sr. Huyen Truong*

Author Wilkie Au has created a guidebook that helps readers to develop a vital and lasting spirituality. *The Enduring Heart: Spirituality for the Long Haul* is especially helpful for those in middle age. The theme of each chapter is supported with experiences, stories, examples from classic and contemporary spirituality, meditations, prayers, and exercises. It is hoped that readers will develop their own spirituality by using this guidebook to reflect on their personal journey towards a deeper self-understanding

and level of trust with God.

Reading this book was a great opportunity for me to deepen my relationship with God and to reflect on my own formative experiences and personal journey. As I read I had many “Aha” moments, rediscovering that God is always there to meet me, especially in times of distress. A never-ending series of changes and struggles has helped me to grow. Looking back at times of trial, I experienced a faithful God who is always present even when He appears to be silent.

Without God's power and support, I could never have overcome my trials. Suffering, I believe, provided me with self-knowledge and affirmation, which allowed me to become more compassionate toward others. In humility, I learned patience and wisdom, and drew closer to God. I now understand how God uses my sufferings as opportunities for me to learn. Even Jesus had to experience troubles: "Although he was a son, he learned obedience from what he suffered" (Hebrews 5:8). If even Jesus had to learn through suffering, I can expect suffering to be part of my training program too. I have learned that my character has been shaped like Jesus's, more in difficult times than in good times. So, for me now, suffering is a gift God uses to transform me. I am willing to endure the joy and pain that it brings.



I am aware that life can be difficult. It is like a "serpentine path of ups and downs."<sup>2</sup> However, when I accept this, life is no longer so difficult. I cannot avoid the suffering; the only way to overcome it is to accept it. For example, one day years ago, when I was walking at the seashore, I was uncomfortable and felt cold as I began to wade into the water. All at once, a wave crashed onto the beach. But as



I continued to walk into the water, I no longer felt cold or uncomfortable. I also tried to experience what would happen in different standing positions in the water. For example, I stood motionless and faced the waves. When I stood motionless and faced the ocean horizon, my feet gradually sank deeper and deeper into the sands each time the waves came crashing onto the beach. On the contrary, when I stood motionless but turned to face the beach, I felt I would gradually fall backward because the sands were running away with the waves back into the ocean. But when I continued to walk parallel along the surf, even though the waves continued to crash and rush back and forth, I was OK. My feet neither were buried nor did I feel like falling backward when I stood still. Through these images, God taught me that there is only one way to overcome sufferings—that is to accept and walk alongside them. I would be in trouble either to ignore or to complain about the suffering. This insightful lesson has stayed with me and helped me to know how to react effectively once struggles or sufferings begin.

Due to many profound experiences of God's caring, I have become confident enough to trust in God completely even though I cannot always understand what God has done

for me. I choose to let God be God in my daily life. Trusting in the provident love of God and going with the flow of God's grace does infinitely more than I could ask or imagine (Eph. 3:20). I am willing to encounter everything that happens in my life without complaint as I believe that God always wants the best for me.

I cannot express how priceless it is to live in the present moment, and how doing so allows me to hear God's voice so clearly. I have found how wonderful living in the presence of God is, and how the stillness of the present moment of God's love allows me to feel God and every creature with all my senses. I am entirely happy and joyful living in the gaze of God.

Finally, my own experience is that union with Christ must be lived in service to others, and that true union comes from imitating Christ in my day-to-day actions. The dual purpose of contemplation is to pray and to act. Rather than remaining in neat, separate categories, contemplation integrates prayer and action. During prayer, I spend time speaking to God and I also spend time listening. This helps me know when it is time to act and if so, what actions are right to serve God. The more my soul unites with God, the more I desire to serve Him and His people.

1 Fraulein Miniano Licay. <https://www.pinterest.com/pin/446067538065779864/>

2 Wilkie Au, *The Enduring Heart: Spirituality for the Long Haul* (New York: Paulist Press, 2000), 15.



I have been inspired by the academic excellence of the faculty at Loyola Marymount University and their dedication to ongoing learning and teaching. I really appreciate the school's commitment to nurturing the personal faith of students and staff, and its pledge to integrate a spirited faith with academic learning and teaching. In addition, LMU's "Cura Personalis" ideal challenged me to integrate my academic knowledge with action that aids other people's human growth and their pursuit of a better life. I believe that LMU's education has been a great preparation for me to serve God's people effectively within the church as well as in areas of pastoral administration, social justice, non-profit/NGO agencies, health care, and

many other areas for my Congregation and parishioners in Vietnam.

May the people whom I serve know God, love God, and serve God. May everyone live in peace and unity with God, and with one another in this world, and have eternal happiness with God forever. Amen.

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### Sr. Huyen Truong

I am a Sister of the Congregation of Missionaries of Charity in Vinh Diocese of Vietnam.

After I finish my MA in Pastoral Theology concentrating in Spiritual Direction, I will return to Vietnam to work in my Congregation. I am passionate to continue my studies in Christian Spirituality, Mysticism, and the phenomena of religious experiences. Reflecting on the division in the Catholic Church relating to controversial issues, I am passionate about deepening my knowledge of fundamental moral theology, Catholic social teaching, natural law, and virtue as professed in Aquinas's moral theology.

## Ministry as Vocation

By Sr. Xuan Thanh Pham

"Ministry is the vocation of leading disciples in the life of discipleship for the sake of God's mission in the world."

— Kathleen A. Cahalan

Have you ever asked yourself what it is like to be a disciple of Jesus today? Or what prevents you from doing ministry effectively for others? I have found that it is sometimes difficult to be a disciple of Jesus. Kathleen A. Cahalan's *Introducing the Practice of Ministry* provides a theology of doing ministry, and has been especially helpful to me as a religious sister in understanding ministry as "the vocation of leading disciples in the life of discipleship for the sake of God's mission in the

world".<sup>1</sup>

According to Cahalan, being a disciple is not easy, but ministry helps the disciple to live in discipleship. The author mentions that all Christian vocations are defined as "ministry" because the term *diakonia* is translated as *service* and therefore applies not only to the Twelve, but to all followers of Jesus, inasmuch as Jesus calls all Christians to "live a life of service".<sup>2</sup> This is especially important for us in religious life because our service cannot be separated from the communal nature of our discipleship. God's calling is for every Christian in the community, and we who are religious are strengthened by this commonality. Being a disciple and doing ministry always involve struggle, but as a sister I know I am not alone: I have my community. Work done by myself is just work, but work done communally is ministry because it is aligned with what Jesus wanted for

his disciples.

Cahalan reminds me that the primary call of ministry is to persuade and influence disciples to live out the features of discipleship and in so doing participate in God's mission.<sup>3</sup> All ministry is rooted in the Holy Spirit and is functional: it is for the benefit of others, not primarily for the benefit of the minister. Ultimately, ministry is done for the sake of the Kingdom of God and the Church's mission.<sup>4</sup>

Reflecting on her idea, all Christians are called to serve and not to be served, as Jesus affirmed in the Gospels (Mt 20:28). This is the common calling for all Christians; however, religious members understand that for them discipleship requires a level of commitment to serve an ecclesial community, often in the form of a profession. Our vows as religious include our profession of commitment. Through this communal profession the community and its members promise to conduct

1 Kathleen Cahalan, *Introducing the Practice of Ministry* (Collegeville: Liturgical Press, 2010), 50.  
2 Cahalan, 52-53.

3 Cahalan, 57.

4 Cahalan, 53.

themselves in a way that is consistent with the religious claims of the group.<sup>5</sup> Each minister is given gifts to help build up the community in the ways that it needs as an answer to a call God has placed in their hearts.

At St. Lucy's parish where I minister, I see the pastor, priests, and lay people (all different ages) doing ministry, but I would say most of the ministry is done by lay people who take on the roles of catechists, cantors, secretaries, and so on. Witnessing this expanded my concept of who could do ministry. In my country, Vietnam, I and many others believed ministry was something only the priest or religious did for the church, and that all ministries were led only by the pastor, the priest, or the religious sister. Now I see that ministry can be done by the pastor, deacon, *and* lay people. What I love most about serving at this parish is that the people working there are concrete examples of people treating their ministry as a vocation. It is more or less implied that priests and religious must dedicate their lives

to serving God, but it is gratifying to see lay people with a similar level of enthusiasm and dedication as those in vows. Whether ministering to the poor, sick, homeless, young, or old, we all have a call to serve God's people.

Cahalan believes all Christians have a call to do ministry and to use the gifts they receive from God to promote a vision of human life and society that is consistent with the Gospel message. This is a vision that honors the dignity of humanity and continues Jesus's work of service for the common good while doing ministry. Having a call "is more than a desire to do something for others; it is felt as an imperative that I must do this, regardless of how difficult."<sup>6</sup> As a religious, this imperative is lived out in a community. I know it is not easy to do ministry, but with my community and God's help, I can do it. For those not formally in vows, a parish community that has zeal for discipleship can provide strength for ministers. Cahalan's book makes it clear that ministry is not just work

done for the sake of work, but is a God-given vocation. My hope is that more and more people experience their ministry as vocation.

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Xuan ministered at Lucy's Parish, teaching Catechism to children of Vietnamese immigrants. Upon graduation, she will return to Vietnam to work with the poor and marginalized.

5 Cahalan, 120.

6 Cahalan, 19.

## Comparative Theology After Charlottesville<sup>1</sup>

The global and technological realities of the world today mean that Christians encounter the vast diversity of religious traditions every day. Interreligious encounters occur regularly through work, neighborhoods, television, schools, playgrounds, and social media. Christians therefore can no longer pretend that Christianity is the only fulfilling religion, or that holiness is

contained in one tradition. Of course, people do pretend just that. Influenced by negative portrayals in the media and by long histories of exclusivist thinking, many Christians ignore other exemplars of holiness in their midst. Far too often, Christian theologians do not consider other religious persons and traditions in their own work. In failing to take religious diversity seriously, these Christian theologians fail to see the rich complexities of a Christianity that is (and always has been) entangled with and in contact with other religious traditions. More pressingly, they fail to provide a Christian theological framework for modern Christians to live and flourish in a profoundly diverse world.

On August 12, 2017, a Unite the Right rally met in Charlottesville, VA to protest the removal of a statue of Confederate general Robert E. Lee.

The rally included white nationalists, neo-Nazis, and members of the Ku Klux Klan, who hurled racial slurs at counter-protestors and chanted anti-Semitic slogans, such as "Jews will not replace us."<sup>2</sup> After the rally, James Alex Fields, Jr., who had attended the rally and had been known to express pro-Nazi views, drove his car into a group of counter-protestors, killing Heather Heyer and injuring nineteen others. If some seemed surprised by the virulent anti-Jewish, pro-Nazi expressions at a rally that ostensibly was to protect the history of the Confederacy, others were not. Racism and anti-Semitism have interrelated

1 Excerpted from Tracy Sayuki Tiemeier, "Universal Revelation and Religious Diversity," in *Newman and the Crisis of Modernity*, eds. Danielle Nussberger and Brian Hughes (Lanham: Lexington Books, forthcoming).

2 Emma Green, "Why the Charlottesville Marchers were Obsessed with Jews," *The Atlantic*, August 15, 2017, <https://www.theatlantic.com/politics/archive/2017/08/nazis-racism-charlottesville/536928/>.



histories and legacies in America.<sup>3</sup>

In the days following the rally and attack, many religious groups and representatives, including numerous U.S. Catholic bishops, spoke out against the violence and hate of the rally. For example, Bishop Burbidge (Arlington, VA) noted in his statement that some people, “cling to misguided and evil beliefs about what makes America unique and remarkable.” Indeed, for him, “any form of hatred [is] a sin.”<sup>4</sup> Cardinal Cupich (Chicago, IL) tweeted, “When it comes to racism, there is only one side: to stand against it” (@CardinalBCupich, August 12, 2017). Such statements are laudable, yet they should be seen as just the beginning to an intentional and sustained Catholic response. Indeed, the many Christian condemnations of the Charlottesville rally and violence ought to call all Christians to repentance, to take stock of the extent to which Christianity has enabled racism and anti-Semitism—and not just historically, but also here and now. How many churches have failed to model Christian hospitality and instead turned a blind eye to the continued segregation of peoples in their communities racially and socioeconomically? How many Christian communities continue to teach or allow supersessionism (the “new covenant” of Jesus replaces the “old covenant” of Judaism and the Jewish Law), and thereby support (albeit unwittingly) the idea that it ought to be Christians who “replace” Jews (and not, as the Charlottesville protesters fear, the other way around)?

Of course, the theology of religions has engaged in a long and robust conversation about matters of religious diversity. But how to balance the uniqueness and universality of Christ with openness to other religious

paths remains controversial in wider theological circles. Some continue to wonder whether non-Christians are saved or to what extent explicit belief in Jesus is necessary for salvation.

The many complex and nuanced Christian theologies of religions can be grouped broadly (albeit simplistically and imperfectly) into three main categories: exclusivism (one path to salvation), inclusivism (one path to salvation that incorporates other paths), and pluralism (many paths to salvation).<sup>5</sup> There is much variety among and between each category. Without going into detail about each approach, there are benefits and drawbacks to each one. If exclusivism offers a strong sense of religious truth and identity, it often fails to take into account that religion is not simply a matter of choice, or that there are many obvious exemplars of holiness outside of the exclusive religion, or that salvation is initiated by a loving and merciful God whose grace abounds in the world. If inclusivism, or fulfillment theology, also provides a strong sense of truth and identity (since Christ and the church are still constitutive of salvation), it is more open to others than exclusivism: salvation does not require explicit profession of Christ. Inclusivism, however, has been critiqued for assuming that Christ is behind any holiness or goodness in other religions. To assume that Christ is embedded within fundamentally different experiences of holiness (say, in Buddhist notions of emptiness) is problematic and arbitrary at best, and downright imperialistic at

worst. Pluralism is the most open to other religious paths. Although it seems to be the best option in terms of interreligious cooperation and dialogue, critics have argued that it still depends on a kind of meta-unity—a transcendent reality that is simply experienced differently or incompletely in different religions. As a result, pluralism can be seen itself as arrogant and imperialistic. Pluralism also moves from a sense of “one religion is right and other religions are wrong or misguided” to “all religions are a little bit right and a little bit wrong or incomplete”; only the pluralist ultimately knows how religions and reality work. Finally, without a strong root in a religious tradition, the pluralist claim lacks a strong sense of grounding or religious identity. In the end, many Christians seem to take, at least implicitly, an inclusivist position.<sup>6</sup> But that does not mean that exclusivism and supersessionism do not creep into Christian inclusivist approaches to religious traditions and persons. Old habits die hard.

Comparative theology has positioned itself as an alternative to the theology of religions, in part due to the challenges raised above.<sup>7</sup> James L. Fredericks says,

No theology of religions is adequate in opening up Christians to the teachings of other religions. For this reason, I believe that, after fifty years of creative development, the theology of religions should be put aside, at least temporarily, in favor of doing Christian theology in dialogue with the other religious traditions. In this sense comparative theology can be seen as an alternative to a theology of religions. At this time of history of Christianity a completely satisfactory

5 For overviews and analyses of each position, see Jacques Dupuis, SJ, *Toward a Christian Theology of Pluralism* (Maryknoll: Orbis, 1997); S. Mark Heim, *Salvations: Truth and Difference in Religion* (Maryknoll: Orbis Books, 1995); John Hick and Paul F. Knitter, eds., *The Myth of Christian Uniqueness: Toward a Pluralistic Theology of Religions* (Eugene: Wipf & Stock, 2005); Paul F. Knitter, *Introducing Theologies of Religions* (Maryknoll: Orbis Books, 2002); James L. Fredericks, *Faith Among Faiths: Christian Theology and Non-Christian Religions* (New York: Paulist Press, 1999); and Veli-Matti Kärkkäinen, *An Introduction to the Theology of Religions: Biblical, Historical & Contemporary Perspectives* (Downers Grove: InterVarsity Press, 2003).

3 Ibid.

4 Rhina Guidos, “Bishops Ask for Peace after White Nationalist Rally Turns Deadly,” Catholic News Service, August 15, 2017, <http://www.catholicnews.com/services/englishnews/2017/bishops-ask-for-peace-after-white-nationalist-rally-turns-deadly.cfm>.

6 This is the current teaching of the Catholic Church. Following Vatican II’s *Nostra Aetate*, “The Catholic Church rejects nothing that is true and holy in these religions.” *Nostra Aetate* (Vatican: October 28, 1965), 2, [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decl\\_19651028\\_nostra-aetate\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html).

7 See Fredericks, *Faith Among Faiths: Christian Theology and Non-Christian Religions*.

theology of religions is no longer possible. In the past, Christians have tried to make sense out of religious diversity by wrestling with two basic Christian affirmations, the uniqueness of Christ and the universality of grace. Over the last fifty years, the Roman Catholic Church has moved from *extra ecclesiam nulla salus* (outside the church no salvation) to Pope John Paul II's theology of the Holy Spirit.<sup>8</sup> For all its creativity and fidelity to Christian tradition, this official fulfillment theology distorts the voices of those who follow other religious paths and makes it difficult for Christians to hear what others are saying. Today, an approach such as this is no longer adequate to the needs of the Christian community.<sup>9</sup>

Bracketing out questions of the status of other religions, comparative theology aims to delay, deemphasize, or even halt theories about religions in favor of actual, concrete, deep

encounter with other religions.<sup>10</sup> For comparative theologians, the process of theology through comparison does not require an explicit theology of religions. Moreover, they contend that comparative theology is more productive and relevant than a theology that focuses on solving the "problem" of religious diversity.<sup>11</sup>

While the emphasis in comparative theology on comparison and interreligious engagement is important, the theology of religions is still essential. Perry Schmidt-Leukel argues rightfully that theology of religions and comparative theology are neither alternatives in opposition, nor are they at odds; they are complementary

modes of theological inquiry.<sup>12</sup> In fact, Kristin Kiblinger points out that comparative theology needs theology of religions to clarify its starting point, framework, and goals.<sup>13</sup> As the Charlottesville protest demonstrates, there is need for both—deep engagement with religious others *and* rethinking the fundamental questions. Without these complementary approaches, supersessionism and the kind of violence that erupted in Charlottesville are sure to persist.

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theology, comparative theology, feminist theology, Hindu-Christian studies, and interreligious dialogue.<sup>14</sup>

8 For John Paul II, the Holy Spirit works in and through non-Christian people and their religious traditions. See Dupuis, *Toward a Christian Theology of Pluralism*, 173-179; See also Gerald O'Collins, SJ, "John Paul II on Christ, the Holy Spirit, and World Religions," *Irish Theological Quarterly* 72 (2007): 323-337, doi: 10.1177/0021140008088805.

9 James L. Fredericks, *Buddhists and Christians: Through Comparative Theology to Solidarity* (Maryknoll: Orbis Books, 2004), 99.

10 See Fredericks, *Faith Among Faiths: Christian Theology and Non-Christian Religions*, and Francis X. Clooney, *Comparative Theology: Deep Learning Across Religious Borders* (Malden: Wiley-Blackwell, 2010).

11 As a mixed Japanese-German woman raised both in the Catholic Church and at the foot of my grandmother's Buddhist home altar, and as the current Catholic co-chair of the Los Angeles Hindu-Catholic Dialogue, I am sympathetic. Abstract theory has never drawn me, nor has it been nearly as theologically and spiritually enriching as deep engagement with my non-Christian friends and family. After teaching comparative theology to undergraduates of all religious and non-religious backgrounds for over a decade, I do think it is possible, and sometimes very helpful, to bracket out controversial questions of the status of other religions and the uniqueness/universality of Christ while learning theologically.

12 Perry Schmidt-Leukel, *Religious Pluralism and Interreligious Theology* (Maryknoll: Orbis Books, 2017).

13 Kristin Beise Kiblinger, "Relating Theology of Religions and Comparative Theology," in *The New Comparative Theology: Interreligious Insights from the Next Generation*, ed. Francis X. Clooney, SJ (New York: T & T Clark, 2010), 21-42.

14 Biography excerpt and photo from LMU Bellarmine College Theological Studies Department Faculty website.

# Was There a 19th Century British "Liberation Theology"?

*Daniel Smith-Christopher, Prof. Old Testament.*

I have been a bit out of touch lately, enjoying a sabbatical. However, part of my year was in London, where I was teaching in the LMU program there, but also doing research for my current project on the use of the Bible by early Christian Socialists (late 19<sup>th</sup> Century). While reading archived issues of Keir Hardie's famous Labor Newspaper, *Labour Leader*, I came across a wonderful essay written

anonymously. I don't think it is written by Hardie himself (which means I can't use it for my research on Hardie's own writings), but he had a number of fellow Christian Socialists who wrote for his newspaper. The following is authored, as I said, by an anonymous early Christian Socialist sarcastically writing about what she/he saw as the perversion and corruption of the message of the Bible against the poor

— a corruption by the Churches who support only the rich and established of their day.

For those with a keen interest in Liberation Theology in the modern world, I offer this little historical gem to our Graduate students for their entertainment, keeping in mind that this was in fact *written in 1895* — and the satire is indeed quite caustic for **Victorian England!** Enjoy!



# The Commercial Bible (1895, London)

*By an Anonymous Author*

This being an age of reform it has for some time appeared to me desirable to make a thorough revision of the Christian religion in order either to bring the Churches into harmony with the Book upon which they are supposed to be founded, or, the Book into harmony with them. Of course, I am not so extravagant as to hope, or fear, for any change in the former direction, but it has occurred to me that an effective revision of the sacred Scriptures would be most useful in making the teaching of the Church truly expressive of the actual practice of Christians. By this means there would be a manifest gain in consistency all round, while, in an age of doubt, there could be the added advantage of confirming the faith of those who must frequently be not a little startled to find a rule of life prescribed in the Scriptures so utterly at variance with the teachings of the pulpit, their own conscience, and the dictates of good society in general.

## OUTSPOKEN St JAMES

At present, for instance, when a beneficent capitalist or indulgent landlord has been enabled by a reduction of wages, or by raising his rents, to add a tithe of his increased income to the funds of his favorite charity, and has thus earned the well-deserved plaudits of the public and the press, it must, I fear, by no means conducive to a proper frame of religious calm if he opens his Bible at the epistle of St. James, so unhappily violent in its language. In saying this, be it understood, I by no means undervalue the work done by our bishops and leading divines in explaining the unfortunate language of the founders of the faith. I am well aware that by their ability, St. James himself has been so interpreted that, were he alive and wise enough to accept their explanations of his words, it is by no means impossible he might have attained to a living or some more eminent position in the Church – perhaps even to a bishopric

– but, I fear, however true this may be, as long as the words themselves remain, there will always be the danger that some may suppose St. James and others meant what they said, not what they are said to have meant. We read of the founder of Christianity, that the “common people heard him gladly” and, though the process of explanation has so improved the personnel of church-goers, that happily no such statement can be made about His modern apostles with any degree of truth; it is always to be feared that this fundamentally democratic teaching may at any time lead to mischief. Is it not high time to remove that most dangerous insecurity, the Biblical Socialism which we have hitherto successfully ignored?

## PROPOSES A COMMITTEE

Moved by these and kindred reflections, I submit that the time has arrived when a competent committee of our leading divines of the Established, Roman Catholic, and Nonconformist Churches should be formed, to revise the canonical books of Holy Scripture in order to make them more thoroughly representative of the views held by our nobility, gentry, and property holding classes generally; more especially as I feel certain that a committee could easily be chosen in whom the public might place every confidence, that nothing capable of giving pain to the wealthy would be permitted to remain, or, if permitted, would be so modified as to become an additional strength, rather than a menace, to the dividends of the pious.

## SOME OLD AGITATORS

At the risk of appearing presumptuous, I may suggest that a body so appointed might leave the Old Testament books very much as they are. No doubt the language of some of the prophets, and especially Isaiah, Amos, and Ezekiel is itself very objectionable, not only on account of its frequent violence, but its obvious tendency to unsettle the minds of the lower orders. The former's condemnation of the thrifty landlord who is anxious to improve his condition by adding other houses and fields to those which he is already

in possession, is very disturbing to the religious calm of the business man. While Amos would appear to have been little better than an uncouth agitator, the method in which he addresses the gentlemanly high-priest Amaziah is really most distressing. Still it seems to me that even these passages might be left with but little modification as long as we had a thoroughly expurgated New Testament. The preacher of the future might then congratulate the wealthy church-goer upon that new and better covenant which gave him so much liberty – to add house to house and make profit by usury and sweating – which the old had denied. And to prove that this would be a perfectly legitimate application of Christian liberty, I have only to point out that this freedom is already acted upon by thousands of the most eminent pillars of the church at the present day.

## POETRY AND TRUTH

With regard to the New Testament omissions, judicious alterations are generally to be preferred to positive additions. The poetry and beauty of Scriptural language is justly praised by church-goers, and I fear might be difficult to imitate. This beauty of language, too, is a perfectly legitimate subject of admiration so long as generally at present, no definite meaning whatever is attached to the words; and especially no meaning calculated to call in question the religious nature of property rights. Such a phrase, for instance, as “Ye cannot serve God and Mammon” might be altered to “Ye can serve God and Mammon” with distinct advantage to the cause of modern Christianity. The text is obviously incorrect as it stands, it being plain that the wardens and deacons of our churches do in fact what is here pronounced impossible; their service of Mammon during the week being much more consistent and devout than their service of God on Sundays. It may, perhaps, be well to examine the fifth chapter of St Matthew in a cursory manner, in order to give an idea of the alterations which might be made in it with advantage. I should suggest the word “pure” should be substituted for “poor” in the

3<sup>rd</sup> verse, as many devout Christians are not by any means humble; but are exceedingly determined in persecution of all improper persons, unless the profits of vice add materially to the rents of their own property. This alteration, also, would be extremely popular with the ladies whose Christian abhorrence of the wickedness of a fallen sister is so beautiful a testimony to their own virtue. Verse 4 might with advantage be deleted, while in verse 5 it would only be needful to substitute “moneylenders” for “meek” to have a sentiment fully in accord with the religious spirit of the age. I fear it would be necessary to omit all verses from the 13<sup>th</sup> to the 24<sup>th</sup> inclusive; but the next two might with little alteration be made a valuable argument in the hands of factors and property agents whose trade is but too little supported by quotations from holy writ. All after the 37<sup>th</sup> verse would of course be dispensed with.

### AN ABSURD SUGGESTION

The reader may perhaps consider I might have given more attention to the alternative suggestion given at the commencement of my remarks – viz., that some attempts might be made to bring the practice of the churches into harmony with the New Testament without alteration in the latter. But, however, much this idea may commend itself at first sight, I think a moment’s reflection will show that it would be attended with insuperable difficulties in practice. It is obvious that the main supporters of Christianity at present are precisely that class of persons whose manner of life is most frequently and severely criticized in the Bible; and, further, it is most undesirable that any alteration should be made in this state of things. True, the churches are supported out of the labour of the poorer classes, but as the fruit of this labour and the legal right to dispense of it by donation or subscription almost invariably rests with the middle and upper classes, I cannot see how teaching necessarily offensive to them, is to be reconciled with the claims of church building committees, the aesthetic rendering of divine service, and the consequent advancement of religion. In the days

of the early church, the gospel, though welcomed by the people, was by no means acceptable to the better class, and its ministers, very far from being gladly received into the houses of respectable and wealthy patrons – as is happily so often the case now – often found it extremely difficult to obtain a living, and were hated or despised by everyone whose esteem was at all likely to be profitable in money or position. Now, though it is well known that the clergy of all denominations are themselves entirely indifferent to such worldly matters as social status or income, still it is often very justly pointed out that a bishop, rector, or leading dissenting minister has, in truth, a position to keep up which it is important for the dignity of the Church should be maintained – not, of course, in the eyes of “the world” from which the Church is a thing apart, but in those of good society, and how this is to be done if this suggestion be adopted I can hardly see. It seems to me most probably that the present supporters of the churches would be seized with a just indignation at the conduct of those who had been so largely supported out of their subscriptions, and might, indeed, treat the bishops themselves pretty much as the Apostles were treated for the like teaching. How the ministry could maintain their positions in society, if unhappily left “naked in dens or caves of the earth” I leave advocates of this wild idea to explain, merely remarking that the danger is by no means so chimerical as might be imagined, the difference between an ancient Pharisee and a modern church patron being one chiefly of eighteen hundred years.

### THE REVOLUTION

I think also those who advocate the real practice of the teachings of the New Testament by modern church-goers can hardly have realized the very revolutionary nature of their purpose. It, indeed, practically amounts to an entire reversal of the established practice of the Church in all ages, with the exception of a few heterodox sects, such as the early Anabaptists and perhaps a few primitive Quakers; while even in the cases of these sects, it is to be observed that their successors

by no means carry out either the Communism or the non-resistance of their early leaders, but, on the contrary are as staunch defenders of property and privilege as anyone. It may, in fact, be truly pointed out that, whereas the precept of Christ was to give to every asker, and to lend “hoping for nothing again” to every borrower, this subversive idea has invariably been neglected in the practice of the Godly *semper et ubique et ab omnibus* [“always and everywhere, and by all”]. These things being so, I am sure it will be generally felt that the plan I have proposed at least merits serious consideration. The eminent patience which Christians always display under criticism will doubtless prevent even those who may not see eye to eye with me in this matter from taking exception to views honestly held and delivered in a friendly manner. Cant is considered by many one of the leading vices of the day, and – though, of course, religious people have been conspicuously free from this fault – I fear that in the minds of many prejudiced persons they will be hardly be held entirely spotless until their creed is made conformable to their practice, or vice-versa.

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<sup>1</sup> Biography excerpt and photo from LMU Bellarmine College Theological Studies Department Faculty website.





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